

A
BROTHERLY PER-
SWASION TO VNITIE,
AND VNIFORMITIE IN IVDGEMENT,
AND PRACTISE TOVCHING THE RECEIVED
and present Ecclesiasticall gouernment, and the authorised
rites and ceremonies of the Church of England.

VVritten by *Thomas Sparke* Doctor
in Diuinitie.

And scene, allowed, and commended by publike au-
thoritie to be printed.

ROM. 12. 18.

If it be possible, as much as in you is, haue peace with all men.

COR. II. 16.

*If any lust to be contentions, we haue no such custome, nor the Churches of
God.*



LONDON,

Printed by *Nicholas Okes* for *Roger Iackson*, and are to be sold
at his shop in Fleet-street neere to the great
Conduit. 1607.





TO THE MOST HIGH AND
MIGHTIE PRINCE, IAMES BY THE
GRACE OF GOD, OF GREAT BRITAINE,
France and Ireland King, and ouer all persons, and in all causes as well
Ecclesiasticall as ciuill, in these his dominions, next and immediatly
vnder God, Supreme Gouvernor, and defender of the
ancient, Catholike and Apostolike Faith.

High and mightie Monarch,
and my most dread & gracious
Soueraigne, being one of them,
that by your most Honorable
Councels letters, in your Maie
sties name, were called to be before your high-
nes, at the conference at Hampton Court,
and receiuing there such satisfaction as I did
by your excellent Maiesties owne most readie
and apt answers to the doubts and obiections
there and then proposed: as I could not but then
greatly reioyce in my heart, and praise and
magnifie the Lord for the same, so euër since,
though to the better satisfying of all others, I
haue not onely in my practise accordingly yeal-
ded vniuersall conformitie, but priuately by
word and writing also haue laboured to per-

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swade all whom I haue met with, to do likewise: yet seeing and obseruing so many stil to refuse, I could not but think it my bounden dutie to God and his Church first, & then to your highnesse, by writing some short Treatise to doe the best that I could, to further your most gracious & christian purpose, resolution, & determination in the said conferēce, which was (as I conceiued it) by your most princely moderation, & resolution, first of al in our homie controuersies amongst our selues about our Churches Liturgie or Hierarchie, so to knit vs all together in vnitie, & verity, as that al our forces hereafter might more strongly be bent & employed against our common aduersaries, so the better also after to draw them to conformity with vs in the exercises, and profession of our true and pure religion. And therfore now wel nigh two yeares ago, hauing writ this Treatise, and finding that the priuat vse therof, though it hath done good with som, yet to that purpose could reach but to a few, it hauing in this time comd & bene in the view of some of the most reuerend Bish. & so hauing
also

also got allowāce by authority to be printed, & hereupon hauing bene by the and many others which haue sene & read the same, much urged to publish it, I am bound thus to dedicate it to your Maiesty, & so to offer it to the sight of all, who shalbe pleased to read it. And the rather I thought iustly I might so do, for that the ground of most of that I haue said therein to the satisfying of my brethren, arises frō the speeches, answers, & determinations that your highnes self gaue in the forsaide cōference. But indeed I must needs confesse, I durst not yet thus far haue aduentured, but vpon comfortable remēbrāce of your Mai. vouchsafing the next morning after the said cōference to send for me, & the to giue me that most gracious cōutenāce & most princely kind words that you the did, in cōsideration of a book that your highnes vnderstood I had writtē, & bin in some trouble for in her Ma. time that last was, touching succession. Pardon me therefore most gracious soueraign if to testify in some

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measure my loyalty and thankfulness for the same, I venture now againe into your highnesse presence, with so small a present as this. For you being pleased to accept the same, & to giue it passage thus vnder your most roial patronage and protectiō, to the end aforesaid, vndoubtedly it wil & may much the sooner get liking and entertainment withall, & so also giue the better satisfaction and contentment to all them whersoener it finds the same. Thus therefore once againe most humbly craving pardon for this my great boldnes, & hoping of your Maiesties fauorable acceptance hereof, & most instantly vpon the knees of my soule begging of the almighty, that your Highnes & your most royall issue may most happily & prosperously reign & rule ouer vs, while the Sun & Moon endure, to his most gracious protection I commend your Maiestie now and euer. From Bletchley in Buckinghamshire. 1607.

Your Maiesties faithfull and humble subiect.

Thomas Sparke.



The Epistle to the Christian *Reader.*



Am not ignorant (welbeloued in the Lord) that I haue and doe vndergoe al ready the hard censure of many for conforming my selfe as I haue to the orders of our Church, and that I am like to endure harder for the writing and publishing of this Treatise following, to perswade others so to doe likewise. And all

this the rather, for that eyther through ignorance what my iudgement in former times hath beene of these matters now in question, or misconstruction of some of my former actions, many as it seemeth (haue conceiued) that heretofore I haue not beene the same man, that now in this my dealing I manifest my selfe to be. To satisfie therefore all men (if it may be) in this respect; first they are to vnderstand that though there be now, vpon occasion of the manner of this new yrting the rites and ordinances of our Church as they are, some difference in outward shew, betwixt my former courses, and this which I now take, that yet that prooues not (circumstances duely considered) any alteration of my minde or iudgement at all touching these things: For I alwaies before, as occasion serued me, both in Pulpit, and otherwise in priuate conference with many, manifested my selfe to be of that opinion, that I alwaies thought they were rather to be yealded vnto, being but of the nature they are, and being vrged no otherwise then

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indeed and truth they be, by our Church, then that any minister should for his refusing conformity therunto, suffer himself to be put from the use of his gifts, place and ministry, for such a necessity is laid vpon vs that be in the ministry, (I alwaies knew and remembred) to preach the Gospel, that woe is to vs if we do not so: 1. Cor. 9. 16. And with *Archippus* I euer vnderstood, that *Paule* had said to euery one of vs, take heed to thy ministry that thou hast receiued in the Lord, that thou fulfill it. *Coll.* 4. 17. And therefore I could never think (and so my vsuall saying hath been alwaies to my friends and felow ministers talking with me of these things) that at the last day it would or could be taken for a sufficient excuse or reason in any of vs, before the great Iudge of quick & dead, and the chiefe Bishop of our soules, of and for our surceasing therefrom, to say and plead we could not be suffered to continue and to go on therein vnlesse we conformed our selues in these thinges, as this our Church requireth now at our hands. And therefore also howsoever otherwise weake brethren were not wilfully and needlessly in such things to be offended by vs, yet if after so many yeares instruction, they would be so weake still, as that they would rather wish vs to leaue our ministry, what mischiefe or inconuenience soeuer therby should grow, eyther to them, or to our selues and ours, and to the whole Church by our so doing, then to yeald to the use of these things, I could neuer yet perswade my selfe that we were bound, to preuent the not offending of such, by suffering our selues to be run vpon these so dangerous rocks. But indeed I alwaies rather thought, that that was to redeeme the not offending of them in such things, at a farre higher and costlier rate and price, then eyther wee were bound to giue for it, or it were worth: and therefore that in this case, the onely thing that remained for vs to doe, was, holding on still our ministry, better to instruct them, and to pray

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pray for them that God would make them wiser and stronger, and so to leaue them to him. And the rather haue I beene confirmed in this my opinion, because I plainly find, that Maister *Cartwright* himselfe (as desirous as he was otherwise, that they that are in authoritie would haue rather beene pleased to remoue sundrie of the) was yet in this case of the very same iudgment, as any man may see he was in his second part of his second reply, chap. the last. Then secondly, though when I haue beene called by lawfull authoritie to some conference about these matters, (as sometimes I haue beene, and by the same had leaue then freely to say my mind touching these things) I haue not refused in dutifull manner to lay downe my reasons, why they that were in authoritie (hauing questionlesse thereby power as well to remooue or alter such rites and ceremonies, as to continue them, as that plainly is confest they haue, both in our Common Booke it selfe, and in the booke of Articles) might well be pleased, for the better encouraging of many, both to enter into the ministerie, and the quieter to continue therein, as also thereby the sooner to breed peace, vnitie and lone amongst our selues, and to remooue offence from the weake and tender consciences of many, to vse their power and authoritie, rather to remooue, or alter certaine of them, then to continue and vrge them as they were: yet euen then also (as it is well knowne, as occasion was offered) I sundrie times plainly protested, that for my owne part, those reasons notwithstanding, I thought it not fitt, if authoritie would not yeelde therefore so to do, but for other reasons seeming of more force thereunto, should chuse rather to continue, and so to vrge them still, that any man therefore eyther should shunne the ministerie, or suffer himselfe to be deprived thereof. For I neuer thought them, but waied and vnderstood as they are with vs, eyther of themselves simply vnlawfull,

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or any way so inconuenient, that any should therefore runne vpon eyther of these rocks. Much more therefore I haue wondered at those men, and greatly alwaies in my minde haue I misliked them, who for things of no other nature then these (about which our domesticall controuersies haue beene) haue yet euen therefore growne vnto such a mislike of the state of our Church, as that they both in pulpit and print, haue thought they might, not onely most bitterly seeke the disgrace both of it, and the gouernours thereof, but also make (as they haue roote many of them) a plaine and open schisme therin, yea and an vtter rent & breach therfrom. And (I praise God for it) the feare thereof from the beginning, and the falling of it out so when it did, together with the serious consideration of the nature of the questions themselves, haue so alwaies kept me in loue and liking of the present gouernement and the orders thereof, that hitherto euer peaceably and quietly, I haue liued vnder, and in the practise thereof, and neuer yet could be brought (how well soeuer I haue liked of some that haue seemed zealous & forward in wishing as they counted it, reformation of and in certaine things, for their painfullnesse in their places, and fruitfullnesse of their labours otherwise in their ministry) eyther to be present at any of their meetings and consultations to that end, or to yeald them my hand at any time, to any thing concluded therein by them: yea alwaies as I haue said, I haue not onely misliked, (to the disturbance and disquiet of so famous a Church of Christ as this of ours is) all those their exceptions against it notwithstanding, that any should seeke eyther in Pulpit or Print, to deface it and disgrace it, as I sawe too many did: but also what credite soeuer at any time God hath giuen mee with any, especially of any great place, I haue vsed it to the best of my skill, and credite with them,

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to breede and to nourish in them a good liking of our present Church-gouernment, and so in time and place to bee as they might, Patrons for it, rather then any way to suffer themselves to bee drawne to ioyne with them that sought the subuersion thereof, and to bring in another. Inso-much that thirdly I may with a safe and good conscience both before GOD and man proteste, that I neuer yet coulde bee brought by any thing that I haue euer heard or read to that purpose these foure and thirtie yeares that I haue beene in the Ministerie (and yet I thinke I haue read most, if not all that hath beene since written to that ende) eyther to thinke that forme and plott of Churchgouernement so much admired and magnified as the perpetuall and onely fit gouernement for Christes Church by a paritie of Ministers and their Presbiteries, eyther sitting for such a Monarchie as this is, or any way in deede so aunswerable or conformable to the perpetuall gouernement vsed by GOD for and in his Church, eyther since *Moses* or *Christ*, during the Storie, eyther of Newe Testament or Olde, as this by *Archbishops*, *Bishops*, and *Pastors* of ours is. And heereupon it hath beene, that being a great part of my time *Bishopps* *Coopers* Chaplaine, to my good liking, and contentment, I haue not onely alwaies euer since I was Minister, liued as an ordinarie Pastour, euer also discharging the office of such an one, in my own person, in and vnder this gouernment, without being at any time once, eyther presented or conuented, for the omission or transgression of any of the orders thereof; but also for sundrie yeares was I by the said *Bishopps* giste Archdeacon of *Stow* in *Lincolnshire*, and so had beene still, but that it was so farre from mee, that I found I coulde not do that good therein that otherwise I

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might, and in conscience tooke my selfe bound to haue done. Likewise hence it hath beene, that neuer to this day was I so much as made priuie too, or acquainted with any petition or Yupplication exhibited to Prince, Parliament, or Conuocation tending to any alteration of this present gouernement. And lastly, certaine it is, that I neuer ministred the Communion but I receiued it kneeling, and as for the surplesse I haue long agoe, and verie often worne it, neyther euer refused I the wearing of it, where or when I had one to weare, and when it was cyther by my people, or by the Ordinarie of the place required at my hands, or when I my selfe saw the vse of it would open vnto me any wider doore, or procure me any more opportunitie to doe good with any: and when I least vsed it, yet euen then also I had a care, when my Text gaue mee any occasion, so to acquaint my people with the doctrine of Christian liberty, and to teach them the free vse of such indifferent things, that it should not any way be iustly offensiue to any of them, when at any time for order sake, vpon occasion they should see mee most formally vse them. And touching subscription if I would or should denie it, sure I am the Bishoppe of *Lincolnes* recordes would prooue it, that twice or thrice I haue heretofore vpon occasion subscribed, in effect euen as now it is required. Finally, I must needes say (whatsoever other men haue saied of mee) though with *Bucer* in his opinion giuen of our Common Booke, I haue thought certayne things therein so set downe, as that *Nisi candidè intelligantur*, that is, vnlesse they bee fauourably vnderstood, they seeme to carrie some shew of contrarietie to the word of God, yet in verie deed, I neuer thought any thing therein, or within the compasse of the required subscription such, but that the same by such a charitable and fauourable

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uourable construction, and that also but well standing with the professed, and publikely established doctrine of our Church, and with the best and true meaning of the Bookes themselves whence the obiections to the contrarie did seeme to arise, might with a good conscience for the peace and good of the Church be quietly yealded vnto. And in that best sense, as I knew charitie did binde vs all to take euery thing, so I coulde neuer be perswaded, but that with a very good liking, and allowance of the state, wee freely might. And therefore that is all that euer I desired, if to them that were in authoritie, in peaceable manner by conference with or before them, when it should or did please themselves to call or admit men thereunto, it could not be perswaded, for the reasons and respects aforesaid, that it were best to alter those things, whereupon some tooke occasion to shunne the ministerie or to leaue it, that otherwise were likely to be profitable for their gifts therein, that yet they would be pleased, (as by law already established I know they might) to allow euery thing within any of the bookes whereunto that subscription reacheth, to be construed and taken of euery one, in the best sense they could, & for the better and more certaine direction thereunto, to publish the same as therby allowed so to be taken. And so to conclude my iudgement alwaies hath beene and is of this present Church gouernment, and the orders thereof, if they that be in place of gouernment therein, euery one of them would do but that good in his place, which by the lawes thereof already made he both might and ought, it would be so happie and blessed euery way as none should iustly haue cause eyther to complaine of the old, or to seek to bring in a new. And before the last conference before his maiestie at *Hampton Court*, it is well knowne in the countrey where I dwell, that in a publike meeting of the ministers

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before the commissarie and many ministers, vpon occasion there giuen mee, I made it publicly knowne that I was, and euer had beene of this iudgement that I haue said, and therefore then further I shewed (as elswhere sundrie times before others of greater place, and namely to my owne Diocesan also, before the said conference had) how vnwilling I was, eyther there, or elswhere, to be drawne to stand in any opposition or contention with the reuerend fathers, about any of these matters: For my iudgement is that neuer that ~~course~~ ^{course}, but dutifull ioyning with them is likely any way to be the meanes to procure the Churches good. Being therfore thus perswaded, and therefore so thinking of the lawfulnessse of my owne course, as also taking the inconueniences of the other to bee so many and great sundrie waies as I doe, (the times now also considered wherein wee liue) how can I but in Christian charitie, in this manner doe the best that I can, both thus to make my minde knowne in these things, and also by this ensuing Treatise, to seeke to perswade others to be like minded as I am, and for the reasons therein set downe to yealde to doe as I doe. The best and most fauourable construction therein, I haue giuen of the things that men vse to sticke at, and yet with all I trust I haue made it appeare that the same stands verie well with the true meaning of the books themselves whence the doubts arise, and with the publicly received doctrine of this our Church: This Treatise therefore being scene and allowed thus to be printed and published according to the order in that case provided, may the rather I hope draw men to vni-formitie and conformitie, for that euen thereby they may see, that thus both in their practise and subscription, they are by publicke and sufficient authoritie allowed, to take and construe euery thing in the best sense that may bee.

And

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And the rather that it might so doe, (because amongst brethren I thought that the likeliest way to perswade) I have studied to deliuer my mind in as louing & brotherly a phrase and manner as I could. Wherefore hoping that all reasonable men herewith will be satisfied, and so be content and willing without any preiudice from my person, to read and consider what I haue set downe in this Treatise following, I bid thee Christian Reader heartily farew ell in the
Lord. 1606.

Your louing brother
vnfainedly,

Thomas Sparke.

C

Chap.



The Contents of the Treatise following.

- Chap. 1. The preamble or preface thereunto.
Chap. 2. The sum and diuision of the whole.
Chap. 3. The mayne proposition of the whole, and seuen groundes thereof.
Chap. 4. Of kneeling in the receit of the Communion.
Chap. 5. Of conformitie in apparrell; and namely touching the surplesse.
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Chap. 7. Answers to obiections against the same, some old, some new.
Chap. 8. Answers concerning some men specially touching the serites.
Chap. 9. Of the order and practise of the booke in reading the scriptures Canonically.
Chap. 10. Touching the reading as the booke appointes of the Apocrypha.
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Chap. 12. Answers touching diuers other obiections against the booke.
Chap. 13. Touching subscription: and certaine obiections against the same.
Chap. 14. Answers to more obiections made against the same.
Chap. 15. Answers to certaine obiections against the booke of ordination.
Chap. 16. The conclusion, and an exhortation to vnitie.



A PERSVVASION TO VNIFORMITIE VN- to his Christian brethren:

The Preamble, Chap. 1.



Hough I must needs confesse (well beloued) that none that with any diligence haue read the Ecclesiasticall stories, and the monuments of the ancient counceles and fathers, but that therein they must needs see and find, that alwayes there haue bene diuersities of opinions in causes Ecclesiasticall, euen in the best times since the *Apostles*, and that amongst the best and most famous Christians otherwise, especially about the outward orders and customes of the Church: yet no small grieue hath it bene vnto me, to see and behold now for these 34. yeares (that I haue bene in the ministerie) the originall, growth, and continuance, of these our domesticall controuersies amongst our selues, about the outward policie and rites of our Church. For whiles men haue spent their time and zeale in the pursuit thereof, as of both sides they haue very much, so much time, leasure and oportunitie hath *Sathan* got, to sow and water his tares of *Atheisme*, *Papisme*, and of sects and schismes amongst vs. Insomuch that the sight and consideration therereof, hath often made me to thinke and say, as occasion hath serued me, to men of both sides, as *Moses* did to the *Israelites*, *Exod. 2. Why smitest thou thy fellow, being thy brother*: and as *Paul* sayd to the *Galathians*: *Gal. 5. If ye thus bise one another, take heed, yee be not consumed one of another*. For alwayes it hath bene, and still is my opinion in such cases: *Conferant fratres, sed non contendant*: for doubtlesse in such matters as these especially, *S. Paul* hath told vs, if any list to be contentious that we haue no such custome, nor the Church of God, *1. Cor. 11. 16.*

Foreseeing yet what further inconuenience might grow of these controuerfies in the end, if it were not in time prevented, I haue long and much wished and prayed, that God would raise vs some one, that both for authoritie, skill and will, were fit to be a moderator therein, and so an effectuall composer thereof. Wherein (his name be blessed for it) at the last he hath graunted that my desire, in sending vs him to be our soueraigne Lord and king whom he hath, who accordingly vpon his first entrance into this his kingdome, most religiously, and christianly hath sought by a solemn conference to end and determine the same, by letting both parties therein see, wherein they had gone too farre, & what was the *Medium* in which they were both to meete and agree. Wherein his Maiestie so capied himself, that verily I thinke I may boldly speake it in the name of all that were then present thereat, that neuer any of his place before, in such varietie of questions and matters, shewed him selfe more worthie of admiration and applause of all, either for his indifferency in deciding, or for his iudicious kind of examining of euerie thing that then came in question. In so much that without all doubt, if once whatsoever then and there, his Maiestie resolved of might take effect, and accordingly be put in execution (witnesseth but the report of the sayd conference already with allowance published in print) great hope there would be, that the vnitie that thereby his Highnesse aimed at, would quickly be attained and happily continued. For euen thereby it appeares, that an vniuersall learned and preaching Ministry through his dominions, and that also by all good meanes prouision should be made for the same as soon as might be, was then yeelded to be fit and verie necessarie: *Pag. 52. 96.* The carelesnesse and negligence of sundrie ministers in this Church also was therein by his Maiestie inueryed against and condemned: *Pag. 57.* And that stricter order should be taken for the due sanctifying of the *Sabbath*, was then vniuersally approued: *Pag. 45.* Likewise how and by whom hereafter the censures of the Church might be currie way and in all Ecclesiasticall courts, most fruitfully and sincerely administred, then and there was so resolved of, as that if accordingly there be proceeding therein, we shall all theretofore haue great cause to reioyce: *Pag. 19. 78. 82. 94.* And for the better maintenance of the puritie of religion amongst vs, then and there by his Highnesse order was taken (which since most carefully and religiously his Maiestie hath caused to be gone about) that as pure and perfect a translation should be made of all the scriptures as may be, & thenceforth that

that onely (both to the ending of all quarrels touching translations, as much as possible might be, both amongst our selues, and also with our aduersaries) should after be publiquely vied in our Churches. *Page. 46.* Then also it was to the same end agreed that our *Catechisme* should be perfected: *Page. 43.* which since thereupon as we see hath beene enlarged & amended. Thirdly to that end likewise it was yeelded vnto, that there should bee a straiter restraint, for the selling of Papists bookes then before had beene *Page. 49.* And lastly then also it was graunted, that the words in the sixteenth Article of the booke of articles touching falling from grace of regeneration, should be explained, by addition of some such words, as wherby plainly it might appeare, that it taught not, that the regenerate and iustified either totally or finally fall at any time from the same. *Page. 30. 41.* Further concerning the communion booke, to make the yle and subscription thereunto the easier to be yeelded vnto, it was by his *Maiestie*, with the assent of the *Bishops* concluded, that to the title of absolutio shold be added (for the better explanation of the meaning thereof) these words of remission of sins. *Page. 13.* And that to the title of confirmation should be annexed these, laying on of hands vpon children baptised, and able to render an accompt of their faith according to the *Catechisme* following. *Page. 36.* And that the *Rubricke* touching priuate baptilme should be so altered, as that thereby it might be euident that the booke in no case of necessity, allowes any but a lawfull minister to baptise any childe. *Page. 19. 86.* And that those words his disciples shold twice be left out in the Gospells *Page. 63.* al which we see in our new communion bookes don. And then also certainly (as it is plainly set downe. *Page. 61.* of the said booke of the cōfēreće) his *Maiesties* order was, that none of the *Apocrypha* should bee read at all, wherein there was any error, and therefore his highnes willed *D Reynolds* to note those chapters in the *Apocrypha* bookes, wherein such errors were, and to bring the note thereof to the *Bishops*, as it is further testified, *Page. 63.* besides the & there it was alleadged by the author of the said booke, *D Barlow* the dean of *Chester* now Lord B. of *Rocheſter* when the objection taken from the reading of the *Apocrypha* was in hand, as a sufficient answer thereunto, and not gainſaid of any that the preface prefixed to the second book of *Homiles* might haue made vs to see the needlesse thereof, for that thereby the minister is permitted, at his discretion for any chapter appointed (by the Communion booke) of the old testament to be red, to read a chapter of the new, which he thought more fit, for the edification

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of his people. And yet his Maiesty most wisely foreseeing that all these notwithstanding thus amended, it was likely inough that some things in the booke, or within the compasse of the vrged subscription, would still seeme vnto some so harshly to remaine set downe, as that they would sticke and stay thereat, his Highnesse most graciously signified vnto vs, that as it was our duties, so he wished euery one of vs, to construe and take euery thing in the best sense that we could, and not in the hardest and worst: for so only his intent and pleasure was, that they should be vrged. And so much in the foresayd booke of Conference also to this end is remembered, as that *Pag. 47.* it is set downe, that his maiestie would haue things indifferent, rather interpreted and helpt by a glose, then altered. All which things considered, if we could and would once learne to bend our wits as well to make the best construction of euerie thing hereafter, as some haue heretofore, to make the worst, both the practise of the booke, & the subscription therunto, and to the rest, would now be doubtlesse far easier then heretofore it hath, or yet is, vnto many. Indeede the rites & ceremonies prescribed by that booke, by no meanes would either his Maiestie or the *Bishops* be drawne to alter, howsoeuer it was agreed and then consented vnto, that where they had in certaine places bene long disused, and the men there, otherwise were found peaceable, painfull, & fruitfull Ministers, a convenient time should be graunted them (which since accordingly hath bene) both to satisfie themselves and their people in that time, for the vsing of them againe. And certainly his Maiesties answeres to the reasons that were then vsed to haue perswaded him to remoue them (which in effect were all that either before or since by any haue bene vrged to that purpose) were such, as also his owne reasons for the continuance thereof (being no otherwise vrged then they are) as that I am fully perswaded what his *Maiestie* resolued therein, he doth it with an vpriight and good conscience in the Lord. For his Highnesse answeres to the said objections, I must needs confesse, then seemed vnto me not onely very apt, acure and sufficient, but also euen now in this treatise, most of the ground of all my answeres to the same objections, or the like, growes thence. The reasons (as I remember) vrged by his *Maiestie*, for his resolution of their continuance, were these: that he found them here established by such a state which the Lord had long and wonderfully blest, that being vrged but as they were, they were of that nature of things wherein both he lawfully might commaund, and wee also were bound willingly

lingly to obey, and that change vnlesse very necessary, did (as *Augustine* saith, *Epist: 118*) more hurt by the nouelty, then otherwise profit: and that they were vsed by the primatiue and purest churches, & in the ages next the *Apostles*, and that by holy fathers and renowned christians, before popery began, and so euer since haue beene continued, and that therefore he would not giue the Church of *Rome* that aduantage, as by his now reiecting of them, to say that we were so giuen to nouelty, as that no auncient thing could please vs, but rather said he, by our retaining stil of them, they should wel vnderstand, that neither in doctrine, rite nor ceremonie, we despise true antiquitie and that indeed, they are they that in both these do so, and not wee. And doubtlesse it was euident that all that pains then his *Maiestie* tooke to knit vs altogether in vnitie, that so being ioyned together in one, in vniformity of Iudgment and practise in these things, as wee were otherwise in doctrine, we might all more strongly bend our forces together against our common aduersaries, & he be also thereby the stronger to draw them after to conformity of religion with vs. Giue me therefore leaue (good brethren) euen of vnfaigned loue also to you, and of an harty desire of the peace and good of this our Church, in the best manner that I can, by this my brotherly perswasion, to further his Highnes royall and holy desire herein. Many haue written I confesse to this end, both before I writ this and since, and that in good sort, and to very good purpose, & yet I trust there may be also good vse of this of mine, but indeed euen therefore in most things I haue beene so brieue as I may referring you for the rest that might haue beene said, to those others in print before this.

CHAP. 2.

Containing the summe and diuision of the whole Treatise.

TO enter therefore hereinto, though I must needs confesse, that so farre to iustifie by subscription as it is vrged, as we are content by our practise to allow, or at the least to tollerate, seemeth vnto me in effect all one: yet I cannot deny, but that there is great difference betwixt a ministers yealding onely so farre forth as concerns him and his ministry to conformity, and his yealding vniuersally and simplye to the subscription now vrged. For by the former, he yeelds onely a tolleration, or an allowance at the most, for the peace sake and good of the Church, so so much of the booke of Common Prayer,

as by the rules thereof, he himselfe is bound to vse and practise and by the other he not onely so farre also, iustifies the same, but all the rest thereof, as namely the tract of confirmation, the vse & practise whereof onely belongs to *Bishops*, as also the booke of ordination the execution whereof appertains likewise onely to them, and the reading of *Homilies* then published and authorised, or to be then after published and authorised, which long since (as I take it) so haue bene in the second volume of homilies 1563 which being a preacher and preaching alwaies when they should be read, by the order of the booke it selfe, he needs neuer do. As for the rest within the compasse of the said subscription, namely touching his *Maiesties* supremacie, & the Articles concerning faith & the sacraments, I mentio not, because without gain saying all of our religion are willing so farre to yeald it, howbeit for as much as he that hath once learned with a good conscience for the Churches good and his owne, to yeald to the former will also the easilier be brought in the same respects to yeald to the other, and he that cannot bee brought to the former, will neuer be drawn to the latter: first let vs consider what may be said to induce men to the former, and then after likewise how best the objections that stay men from the latter, may be answered and remoued in both which because I haue to deale with men of wisdom and learning I will study to be as bricfe as I may.

CHAP. 3.

Consisting of the maine proposition of the whole and of seauen grounds of the discourse following.

That we are bound to yeald the former, the statute made *Elizai*: first to authorise the booke & the ynniforme practise & vse thereof, and since his *Maiesties* proclamation published therewith as it is now, to rectifie the same, and the Canons authorised by his highnes as they are in my opinion, make it so cleare and euident, that wee can iustly make no doubt thereof. All the question therefore I would thinke now is, whether being thus by lawfull authority commanded, the nature of the things within the compasse of the commaundment and the manner of the vring thereof considered, we be bound or no, to yeald quietly our obedience therunto, wherein my opinion is were pouthe law that requires this at our hands so penall as it is, yet but commaunding it the things commaunded, being neither in their owne

owne nature, either against faith or good manners, and therefore but things indifferent, nor yet in the vse as they are vrged otherwise, by the cōmon rules of the word in that case set downe, touching the obedience of the inferiour, to the superior, *Rom. 13. 1. &c. 1 Pet. 2. 13, &c.* wee were quietly and willingly (euen to discharge our duety & conscience towards such, in respect of those rules, for our owne good and the Churches, and to maintaine good order & peace in the same) to yeeld our obedience & conformity thereunto; yea further seemed there to bee some inconuenience, and vnexpediency in some of the things commaunded, yet being by such lawfull authority, and vnder such penalty vrged as they are, so long as by any right and charitable construction of our Churches, and her gouernours intent & meaning therein, they may be so taken, as that there is nothing in the word of God set downe in the canonicall scriptures contrary thereto; in my poore iudgment, it is the duety of euery modest and christian Minister, to yeeld rather his conformity thereunto, then (hee cannot tell how much to the wrong and preiudice of the Church, himselfe, and his, vnto all which he stands so strictly bound as he doth) for his perseuering still and refusing so to doe, to suffer himselfe by his ordinary, eicher to be kept from entring into the ministry, or to be deprived of place or ministry. Now yet before I can come to answer the objections against this required obedience and conformity, by your gentle patience, let vs a little consider of a few necessary grounds (I hope confessed of vs all) which notwithstanding duly weyed, may well serue, not onely to confirme these points, but also to open a way to answer all that is or can be objected against the same.

I First therefore (good brethren) I trust wee all are resolved, that things neither for their nature, nor vse commaunded nor forbid by the word of God in the canonicall scriptures of the old or new testament, expressely or by any sound deduction from thence, are & may lawfully be held for things indifferent. Of this mind I am sure *Augustine* shewes him selfe to haue bene *Epist. 118.* and *Epist. 86 ad Casulanum*, and so it is noted in the *Helvetian* confession *Secl. 17.* of the harmony of the confessions of the reformed Churches: that *Hierome* writing to *Augustine* was also of the same iudgement; the same also appeares most flatly to haue bene *Ambrose* opinion in the fore-said *Epistle* of *Augustine*. And indeed in all ages, all learned writers amongst christians, for any thing that euer I could read to the contrary (and yet for this cause I may truly say I haue taken some paines to

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read and search as many of them as I could come by) are fully with vs in this point.

2 Now next we know that though christia liberty especially consists in our freedom from the curse of the Law, from sin, & from the wrath of god for the same, & in our freedom from the seruice of sin, & from the rites & iudicialls of *Moses*, & fro being tyed in all comon wealthe & churches, to the precise following either of one outward ciuill policy, or of one & selfe same forme of rites & ceremonies ecclesiasticall, yet one parte therof lyeth vndoubtedly also, in our freedom & liberty in & concerning things indifferent. For of these things the *Apostle* spoke, saying I know & am perswaded, thorough the Lord Iesus, that there is nothing vncleane of it selfe, but to him that iudgeth any thing to be vncleane, to him it is vncleane. *Rom. 14. 14.* & againe vnto the pure all things are pure: *Tit. 1. 15.* And all things are lawfull for mee, though all things are not expedient. *1. Cor. 10. 23.* And therefore in respect of such things, it was no small part of his glory as he shewes, *1. Cor. 9. 19.* &c. to become all vnto all, so to win the more.

3 Thirdly therefore wee may not deny the christian supreme magistrate, who by Gods ordinance is to be *Esa. 49. 23* as a nurse father vnto his churches vnder him, nor to the Bishops and others of the Clergy by his authority lawfully assembled in a nationall Synod, authority in such matters as these, for the more orderly gouernment of the Church in their iudgments, to prescribe ordinances: alwaies provided that the rites & ceremonies that thereby they impose vpon the Churches, be not contrary, but rather consonant to the generall rules left them in the word, to direct the therein. For else to what purpose hath the Apostle left that generall rule in this case to al churches to the worlds end? *1. Cor. 14. 40.* Let all things be done honestly & by order, this therefore as their very due and right, is with one consent yeelded the in the foresaid section of the harmony of the confessions, & *Caluin* vpon the 11 of the first to the *Corinth.* & *Beza* in his 8 epistle as indeed generally alwaies the learned of all ages & the continuall practise of Christs church also haue done) graunt the the same: Indeed while as yet consultation is but by them held, what shall in this kind be ordayned or continued, or what shall not, I find that lawfully (so it be done orderly & in quiet sort) they that haue lawfull calling thereunto, may shew the best reasons they can, to direct them therein, to determine & conclude for the best: but when once vpon mature deliberation, the conclusion is made & published howsoever then

then we may not deny the rest of the church that freedom & liberty, because of those generall rules giuen all christians, *1. Thess. 5. 21.* & try the spirits whether they are of god or no, *1. Iohn. 4. 1.* to examine their conclusions by the word, yet doubtes in things of this nature & kind, all must also remember, that *Paul* hath giuen rule, that neither the *Apostles* nor the churches of God, haue any custome to warrant any to be contentious, *1. Cor. 11. 16.* In case therefore any constitutions at any time by christian Princes, and there nationall Synods in such matters, shall chance to be made, which some priuate man or men examining by the word of God, are thereby able to proue the same to be contrary thereunto (which I cannot deny but may be possible, for the truth is, as our Church very soundly holdeth. *Artic. 21.* generall counsels may erre, & sometimes haue erred, euen in things appertaining vnto God) yet such are then, but in all peaceable and in dutifull manner, to make knowne those their reasons, for which they so thinke thereof to those that are in authority, & no way otherwise by presse or in pulpit, to seek to trouble or to deface, either the or the church, in other respects commendable, for matters of no greater moment then an aberration or twoe can be, touching the outward orders only thereof; so leauing in patience the successe thereof to God, & to more mature consideration in the next Synod, for so much I thinke the foresaid rule of the *Apostle* binds vs vnto, and certain it is, as *Augustine* teaches in his second booke against *Parmenian*, *Toleranda quedam sunt, quae non sunt tamen probanda*: & therefore as he there saith *Cap. I.* as a man of right may *quedam improbare*, so & *firmitate debet quedam supportare*.

4 Our fourth ground & principle therefore is, that the Soueraigne magistrate and the church, hauing in things indifferent lawfully once enacted their ecclesiasticall orders, and constitutions, howsoeuer before therein men might vse their freedom and liberty to vse or not to vse them, as charity in not offending their weake brother thereby would best permit them, all men then are onely so to vse their liberty therein, as that they giue no scandale and offence to publike authority, nor shew any contempt thereof in wilfully not conforming them selues, according to the order thereby prescribed therein. For when the counsell. *Acts. 15.* had once decreed that the gentiles should abstaine from things offered to Idolls, strangled, and bloode *Verse. 29.* wee reade that *Paul & Silas: Acts. 16.* gaue the Churches of the gentiles the same to obserue

and keeps after, as they travelled. And hee him selfe hauing prescribed, and further prescribing certaine ordinances touching such matters to the *Corinthians*. Chap. II. commends them for obsetung them *verse. 2.* and condemneth those that contentiously refused so to do *verse. 16.* The frequent and visuall practise of the Church, as it appears both in all ecclesiasticall stories, and in the decrees of ancient famous councils, both in making of canons touching such matters, and in obeying the same pregnantly proue, that this is an ancient receiued truth. Yeas such thereby for the further proofe hereof, it appeares, that it hath beene an usuall thing in the Churches of Christ, as well to censure them for Schismatics, who for a rite or ceremony, not vnlawfull in it selfe, neither for nature nor vse, would make a rent therein, to the breach and disturbance of the communion & fellowship thereof, as those for heretikes, that would set abroach and wilfully defend errors in doctrine of faith or manners, to the disquieting and infecting of the same. And truly not without iust cause hath it thus done, for as *Caluin* writes *Lib. 4. Inst. Cap. 10. Sect. 21.* what a seed of brawles and confusion of things would that bee, if euery one might be suffered, as he list to alter things appointed by publique order. The consideration wherof, as *Beza* to his commendation notes in his discourse of his life, caused him to submit himselfe to the order of *Geneua* touching their communion bread, when hee was admitted thither againe, though he then dissembled not, that he liked other bread better.

5 But then fully we are to take this with vs, that then rites and ceremonies by publique authority commaunded are such, as thus we are bound (though not in respect of the things themselves in particular, yet in regard of gods ordinance set downe in his word in general, to binde vs in all things not contrary to his reuealed will in the scriptures, to obey our superiors) to yeeld vnto, when not onely in their owne nature they are things neither commaunded nor forbid by the word as is aforesaid, but also are neither for multitude nor cost too burthen some to the Church nor are such in respect of the vse wherein they are vsed, wherein any part or peece of Gods proper and immediate worship, outward or inward, or any opinion of holinesse, merit or greater perfection, or necessitie to inthrall or insnare the conscience is lodged. And when they are imposed as such things ought to be, only for order, decency, and comelinesse, as mutable & changable vpon just occasion by like authority, and therefore as ordaining

disfying onely as such things may, and not iustly tending to the offence of any, for that they are vrged but to the lawfull ends last named, and *extra casum scandalis* and *contemptus*, lay not an Ineuitable necessity vpon the conscience of the obseruer. For so long neither any thing set downe or ment in the second commaundement, nor any else where in the Scriptures against adding thereto, or against the worshiping of God in vaine by the precepts and traditions of men (howsoeuer some seeme to think otherwise) can iustly & rightly be drawn against such ordinances: for the second commaundement onely condemnes any worshiping of God, otherwise then he hath appointed himselfe. And so likewise all the other places against additions, and vaine traditions, are onely against such wherein any opinion of faith, Gods worship, or seruice is laid. And the opinion touching the sufficiency of the Scriptures, by the godly learned in all ages held and maintayned, hath beene and is this, that either expressly or by right inference, they are sufficient to determine all truth, concerning faith & gods worship necessarie to saluation: whereas still it hath beene also held and yet is, for outward accidentall and changeable rites and ceremonies, that the Churches of Christ haue libertie to ordaine touching them, as the gouernours thereof shall think fittest, and so neither all, nor alwaies, that they are tyed to one precise forme therein. Alwaies provided that in their ordayning the same they crosse not but rather agree as neere as they can as is aforesaid, to the generall rules left them in the same Scriptures, touching the same: else how can we iustifie *Salomons* seauen daies festiuitie at the dedication of the temple. *1. Kings 8. Hesters & Mardocheus* yearly holy days *Chap. 9. or of Iudas Machabeus* his bretherens *Mach. 4. 59* All which yet we allow and all this is set downe as one of the points agreed on amongst our selues in this Church. *Art. 6. 10. and 34.* whereunto none refuse to subscribe: and *Caluin* vpon the eleuenth of the first to the *Corinthians*, & *Beza* in his foresaid eight *Epistle*, most plainly teach the same: yea euen *Cartwright* himselfe, as you may see in the 84 Page of the late *Archbishops* booke against him, confesses, that it is not necessary that euery rite and ceremony be expressed therein, but that it is sufficient to make the orders of the Church therein lawfull, if they be according to the generall rules set downe in the Scriptures, concerning such things. They therefore being so, if any yet will be offended, either at the commaunders or obeyers therein, it is an offence taken, & not giuen, and therefore at their owne perill onely, for both reason

and religion teach, and therefore as an vndoubted truth it is held and alwayes hath bene; and namely of *Caluin*, *1. Cor. 11. Instit lib. 4. Chap. 10. Sect. 31, 32. Chap. 16.* of the harmonie of the confessions: by *August. Epist. 118. 119, & 86.* by *Bucer to Alasco*, by *Peter Martyr to Hooper*, and by *Bucer to Crumier*, that the Churchies of Christ haue freedome and libertie according to these generall rules to prescribe orders, rites and ceremonies, and then they hauing so done, it is not for priuate men to reuise, for the maintenance of good order and peace therein, to conformance themselves thereunto; for that the publicke iudgement of the Church in such matters, is alwayes to be preferred before the priuate opinion of this man or that, and the Church is not to stay from making any constitutions in such things, vntill she can be assured that all will be pleased therewith, for then hardly euer should she make any, and so also there would neuer be any end of brawles, iares, discords, and dissensions thereabout. He therefore that herein would neither giue offence nor take any is according to the counsell of *Ambrose* in this case, as *Augustine* hath reported in two of the former places, modestly and quietly alwayes to conformance himselfe according to the order of the Church wherein he liueth.

6. And yet though hee doe so, let not any man thinke, but for all that he may be fully in possession of his Christian libertie in such matters, and so according to the rule of the *Apostle*, stand fast in that libertie wherewith Christ hath made him free, not suffering himselfe any whit to bee estrangled againe with the yoke of bondage, *Galathians 5. 1.* For we may sufficiently to that end bee posselt thereof, within our consciences, though for not offending of a weake brother, much more for not offending the publicke estate of a famous Church, wee neuer outwardly possesse our selues thereof. For the same *Apostle* that giues vs that rule, and as we haue heard of such things confidently sayd, that all things were lawfull for him: *1. Corinthians 10. 23.* yet sayeth also, if meate did offend his brother, hee would eate no flesh whilst the world stood, that hee might not offend his brother, *1. Corinthians 8. 13.* For Christian libertie in respect of such outward things, lies in our right iudgement thereof, in that we are alwayes perswaded that *extra causam scandali & contemptus*, both of priuate persons, and the publicke state wherein wee liue, wee may without sinne, and hurt to our consciences vse our libertie therein. The ignorance

rance or forgetfulnesse but of which point, is the ground and cause of manie vnbrotherly quarrels and contentions in the Church, about things of this kind; let vs therefore take this for the sixt generall point needefull to bee resolved of, for the better directing our selues and others, how to behaue our selues in matters of this nature. If any doubt whether *Extra casum scandali & contemptus*, one may lawfully without sin or hurt of conscience in such commanded rites and ceremonies, sometimes vpon due and iust consideration and circumstances, omit, or intermit the vsing of them, let him consider that the decree of abstaining from things offered to idols, strangled, & bloud, mentioned *Act. 15*. notwithstanding after, the *Apostle Paul* in his first *Epistle* to the *Corinthians* (though he viterly disallow the breach of that ordinance by any of the church in the idols temple to the offence of any weake brother, *Chap. 8, 10. &c.*) yet when in respect of the circumstances, there is no such danger of offence, *Chap. 10. 27.* permits them freely to eat thereof, without any scruple of conscience. Neither ought this to seeme strange vnto any: for as there is a precise keeping of such lawes, and as flat a breaking thereof, so is there also a middle or mean betwixt both, which is to do *prater legem*, and yet not *contra legem*, because though then the letter of the law be not strictly obserued, yet neither the true meaning, nor end of the law is crossed, by doing otherwise then it appoints. Vpon which ground, though the foresaid decree of the *Apostles* and brethren in the councell of *Hierusalem*, was let downe, as it appears there, without limitation of time or place, how long and where it should binde the christian gentiles to the obseruation thereof, yet in due place & time, without sin or hurt of conscience, they grew to the disuse thereof, and now it is vniuersally held not to bind at all any, when there is no danger of offence to any weake brother by doing otherwise. Wherefore it is to be wished that the Church, and they that are in authoritie therein, would alwayes in the vrging the obseruation and execution of such their ordinances, not onely haue a care (as questionlesse this of ours hath had) first that by all good meanes they whom the obseruation thereof concernes, might be taught how with a good conscience they may, and ought to yeeld thereunto (for doubtlesse the rule of the *Apostle*, whatsoeuer is not of faith is sinne, *Rom. 14. 23.* holds not onely of things indifferent lest at libertie, but also limited by authoritie, for their vie one onely way) then also that they bee but vrged according to the nature of the things

things themselves, that is, neither as perpetuall and vnchangeable vpon any occasion, nor as simply and absolutely alwayes to bind the conscience, as the things commanded by God himselfe do. Much lesse would they be vrged more earnestly then the ordinances and commandements of the Lord himselfe in his word, least so the reprehension of the *Scribes* and *Pharises* should iustly be incurred, yee tythe mint and annisse, and leaue the greater things of the law vndone, or yee make the commandements of God of none effect, for the obseruing of your owne traditions, *Math. 23. 23.* and *15. 3.* For it is all that the verie lawes of God himselfe do, or can do, simply and absolutely to bind the conscience, and therefore human lawes and ordinances doublelesse bind not simply of themselves, but so farre forth onely, as they are made by lawfull authoritie, whereunto the word of God requires subiection and obedience, as long as the things commanded thereby are not contrarie, but rather consonant to the same word of God. Marcellous well therefore saith the late *Archbishop* in his answer to the admonition (as was to be seene *Page. 279.* of his foresaid answer to *M. Cartwright*) that a christian magistrate may ordaine or retaine, any ciuill, politike, or Ecclesiasticall orders and rites, so that first they be not against the word of God, secondly, that iustification or remission of sinnes be not attributed vnto them, thirdly, that the Church be not troubled with the multitude of them; fourthly, that they be not decreed as necessarie and noe to be changed, and last of all that men be not so tied vnto them, but that by occasion, they may be omitted, so that it be without offence and contempt.

7. Hereunto I will adde onely one generall rule more, and that is this, the nature of charitie being as it is described, *1 Cor. 13. 4. &c.* Certainly where it is indeed, it will make the owner alwayes strue to hope and to iudge the best that he can of his private neighbours actions and deeds; how much more then ought it to bind all men to conceiue and to confesse the best of the lawes and orders of the Church of Christ wherein they liue? contrarie therfore doublelesse it is to Christian charitie (let men therein pretend neuer so much zeale) to stretch and bend their wits, to make the worst and hardest construction they can of the lawes and ordinances, set forth by lawfull authoritie in the Church whereof they are. Thus questionlesse whiles men do, they giue not vnto *Cesar* that which is *Cesar's*, as Christ hath commanded, *Math. 22. 22.* neither do they yeld vnto their

their superiours that honour and reuerence, that both *Peter* and *Paul* entoyne all Christians to giue them, *1. Pet. 2. 17. Rom. 13. 7.* but rather by thus doing, they make themselues like such as *Pet. 2. Epist. 2. 10. and Iude vers. 8.* describe to be despoisers of gouernement, presumptuous, standing in their owne conceits, and fearing not to speake euill of them that are in dignitie. For they cannot but see that so farre as they by their hard conceipt, and construction disgrace their lawes and ordinances, so farre also they deface and discredite them that made and vrge them. Remember we therefore that as it is an ancient saying, so it is also in this case a verie sound rule, the words of the lawe may not captiously be taken, nor the law it selfe slandered. For he that in wresting of the lawes would seeme to be *wise*, therein vies to proue himselfe commonly to bee no better then a *Sycophant*. These things thus premised, and as I hope by vs all yeelded vnto, as certaine truths, I trust I shall be able to iustifie as much as I haue sayd, namely that with a safe and good conscience we may and ought to yeeld conformitie, so farre as by publike authoritie is pow required at our hands. Howbeit whiles I go about this, vnderstand, my purpose is not to take vpon me particularly and expressly to seeke to satisfie euerie objection, that I know hath bene or is made, but onely those that I iudge to be most materiall, and that also as briefly as I can, for that I hope I haue to deale with men of learning and iudgement, who therefore being satisfied in the greatest, will neuer sticke (I should thinke) at the rest.

CHAP. 4.

*Of Conformitie; and first in kneeling at the receipt
of the Communion.*

TO proceed therefore therein, the things of greatest moment for which I obserue this vrged conformitie is stucke at, are either certaine rites or ceremonies, prescribed the Cleargie to vse, by the seruice booke or Canons, or certain exceptions made against the things thereby appointed in the Churches seruice to be read. In the first ranke three rites or ceremonies are misliked, especially kneeling in the receipt of the Communion, the prescribed appayrell, and the making the signe of the crosse after Baptisme: Their reasons of the dislike of the first of these, I finde especially to be three; that it was not vsed by *Christ*, nor his *Apostles* at the first institution of this Sacrament,

ment, that it came in and first was taken vp after the doctrine of reall presence by transubstantiation, and so thereupon adoration of the host crept into the Church of *Rome*; and now by the Canons it is vrged so strictly, as that neither the minister may administer into any that refuse to take it kneeling, nor they otherwise receiue it without incurring the censures of the Church. Touching the first reason, long ago it hath bene sufficiently answered, as you may see *Page. 596.* Of the late *Archbishops* answer to *M. Cartwright*, where hee shewes the Authors of the admonition, that were the first vrgetts of it, that as the Church of Christ without any wrong offered to Christ, or his institution, haue since altered the time and the place, and diuerse other circumstances in the administering of this Sacrament, so may it also the gesture of sitting, (then vsed for that it was instituted after the receit of the passeouer, in eating whereof they vsed that gesture) in this of kneeling. And as for the second, it is grounded rather vpon an imagination, then vpon any sound ground, for though there I find the admonition saith it came in by the decree of *Honorius*, yet they quote no author to proue it, which they would not haue failed to do, if they had had any worth the citing: And therefore though they were answered by the foresayd author, that he could find no such decree of *Honorius* for it, yet neither they nor *M. Cartwright* their defender, once since go about to proue that euer Pope *Honorius* made any such decree. And there being foure of that name *Bishops* of *Rome*, and some of them before either transubstantiation or adoration, was heard of in the Church, in fathering such a decree vpon *Honorius* without any addition or prooffe, argues the weaknesse and vncertaintie of their euidence. But howsoeuer the *Papists* since these grosse and idolatrous conceits of theirs touching this sacrament came in, haue vsed it superstitiously in adoring their host in the eleuation thereof, I cannot find neither in their masse booke, or any where else, that either Priest or people with them, were bound to receiue it kneeling; and we by our publike doctrine hauing abandoned that eleuation and adoration of theirs as we haue, we vse it onely as in the foresayd place the sayd *Archbishop* shewes to no such end; but for that we thinke it a fit and seemely gesture, the Sacrament being as it is a Sacrament of thankgiuing, and it being also by the order of our Church alwayes deliuered and receiued with prayer, whetein that gesture is very seemely, and for that we know that now amongst vs, there is as great danger, if not more, of too base a conceit, and of too much contempt of

So excellent a Sacrament, then of any too high an estimation thereof. And therefore euen, to preuent that the better is it onely that the Canon so earnestly vrge the vse of this gesture of kneeling, as also by vrging it so seuerely, to put an ende to the offensive diuersitie (if it were possible) in the receiuing of this sacrament of vnitie, some sitting, some standing, some walking, and but some kneeling: for that of all these kinds of gestures (these times considered) this of kneeling is iudged the fittest. For it was wisely foreseene that such multiplicitie and varietie of gestures, tending so much as they do, not onely to set the people forward in that whereunto they are too forward already, namely in thinking too too irreuerently of so high a mysterie, but also to the no small occasioning of the Papists more and more to stumble both at our doctrine and doings, would not, nor could not, bee reduced to a needefull vniformitie in this case, without some moderate seueritie vsed to that end. Wherefore otherwise to gather thereupon, as though thereby our Church now meant to make it absolutely and simply necessarie to the complement of this sacrament, is but directly contrarie to our last premised rule, to make the worst construction of the Churches order therein that may be; and therefore thus is their third argument founded vpon so bad a ground answered also. Further yet to breed and continue in vs (for the reasons aforesayd) the better liking of the Churches order in this behalfe, none can say of this gesture of kneeling, as they say of the other, that it is a meere humane inuention, for we find it often practised with allowance and liking of the Scriptures of the godly in praying, and thanksgiuing to God, and therefore howsoeuer idolaters haue, or do, and will still abuse it, in and about their idolatrie, I hope for all that we purging it of all such abuse, none will deny the vse thereof to be lawfull, and very fit also, for true Christians in humbling themselves before God in their prayers and thanksgiuing. Sure I am that the consideration of these things hath alwayes so preuailed with me, that without scruple of conscience, I haue euer vsed it my self in the receipt of the Sacrament: and rather am I encouraged to vse it still, for that I find that not our Church alone, but the reformed Church of *Boeme*, as it appeares in the harmonie of confessions, *Sicht* the 14. also alloweth and vseth it. Let this therefore suffice touching this rite, and now let vs go on to consider what is sayd against, and what may be sayd for the prescribed apparell.

CHAP. 5.

Of conformitie in the ~~prescribed~~ ^{of warden} apparell.

ALL the rest of the prescribed apparell saue only the Surplisse; for vs ordinarie Ministers, as namely the *Gowne, Cloake, Hood, Cap, and Tippet*, are in all mens eyes rather ciuill, scholasticall, and academicall, then meere Ecclesiasticall, appointed rather only for a decent distinction ^{of warden} and degree then otherwise; neither are they imposed by law vpon any such penalty as the Surplisse, and therefore they must needs be without the reach of most, if not of all the obiections made against the Surplisse: Yea the verie surplisse also, in that it is, by the order now appointed, not to be worne of any minister that is a graduate, without his hood answerable to his degree, so farre forth must needs cease to be meere Ecclesiasticall. Somewhat also to the same end it is that we see in Collegiate and Cathedrall Churches, the wearing of it, is not appropriate to ministers or deacons only, for that many there weare it, as well as these, which neither are such, nor neuer meane to be. And as for the *Cope* appointed by the 24 Canon, by the principall minister to be worne, when he ministers the Communion in Collegiat and Cathedrall churches, we need not here trouble our selues at all, for there is none that I know, or heare of in such places, that refuse therein to conforme themselves. The onely question therefore touching apparell prescribed vs ministers, is in effect about the surplisse, so that it being once proued, that we may and ought (it being vrged as it is) conforme our selues therein, I doubt not but with all it will be sufficiently cleared, that we may without scruple yeeld to the vse of the other, appointed vs for our ordinarie ciuill vse; out of the time of our administration. Many haue bin, and yet are the obiections against it, but they are all answered by the late reuerend *Archbishop* in his foresayd booke, *Pag. 286, &c.* that he that will take the paines but to read and marke what is there sayd therunto by him (partialitie of affection laid aside) cannot but be satisfied I would thinke. And there further shall you find proued, that distinction of apparell was appointed ministers and vsed by them, before the *Popes* tyrannie; and namely that this of wering a white linnen garment was in vse in *Chrysostome* and *Hieromes* time. *Pag. 291, 259.* and that he defends it not (howsoeuer some other haue done) for any signification it hath, but for decencie, order, and comelinesse sake onely, not as most fit and necessarie, but as tollerable and quietly to bee yeel-

ded

ded vnto, and vsed for obedience take to lawfull authority, commanding it for the peace, and good of the Church; so prouing against all that said against it, either by the aduocation, or by Maister *Carterwright*, as it is vtged, and vsed by our Church, not to be contrary vnto any thing let downe in the worde, but rather to be consonant every way, to the rules thereof touching such matters. And doubtles it is but either the ignorance, or wilfull error of men, to refuse and shun it as they doe, for that either it was first devised, and brought in by the tyranny of the Bishop of Rome, or for that it hath beene vsed, or yet is, idolatrously by the *Romish* Church. For first it is recorded by *Polidor. de inuent rerum. Lib. 6. Cap. 12*, and by *Isidor* writing *de Stephano*, that the said *Stephanus* who was Bishop of Rome anno *Chri. 256*, which was long before euer popery was) first decreed the white linnen garment, to be vsed of ministers in their ministration; and for further prooffe of this point, let any man read *Hieroms* first booke against the *Pelagians. Cap. 9.* and vpon the 44 of *Ezechiell*, and *Chrisost. hom. ad populum Antiochenum*, as also *concil. 4. et 5. Haginense. Cap. 41.* and he shall finde a white linnen garment in those times also in vse amongst the ministers of the Church, as a distinct apparrell to administer in, yea that more is, who so reads *Theodorets*, a booke *Cap. 27.* shall finde that *Constantine* gaue vnto *Macarius* Bishop of *Ierusalem* a pretious garment wrought with gold to administer baptisme in; all which was before popery, that wee so much condemne. And as for the other reason drawne from the abuse of it in popery, not onely by the testimony of *Augustine ad Publicolan Epist. 54* but also by the most cleare testimony of sundry other writers, both ancient and moderne, and by sundry presidents and examples, out of the scripture, in the foresaid tract, in the defence of the appointed apparrell: *Page. 272. &c.* the said *Archbishop*, plentifully prooueth, that the good creatures of God neuer so much abused by Idolaters, purged of that abuse, may be vsed and that very lawfully about Gods worship and seruice, and so quite ouerthroweth the ground of this argument, for whereas to reuiue it againe, they wold shife off all these prooffes, by saying, they hold onely when the things so abused, after purged and vied, are things needfull and profitable; that cannot serue these turnes: for many of the things, if not all mentioned in those there alleadged testimonies, were not so needfull, but that Gods seruice might haue beene fully done without them, and it is not for priuate men to iudge, so well as the publike state, what is

profitable and to be vsed to good end. And in very deed the very Latine word *Superpellicenum* vsed to signifie a surplisse (as some not vnprobably haue noted) doth shew that it was taken vp and vsed by the ministers in their administration, in the primatiue and purest times of the Church, when the ministers, and almost all that professed Christ, through the cruell persecutions raised in those times against all such, were faine to hide themselves in Caues, woods, and mountaines, and for very pouerty and want of better, to go clothed in *pellibus*, in beasts skyns, euen therefor for seemlinesse and comeliness when they were to execute their ministry, to hide & couer those shere base garmets of skyns. And many of the ministry now in these daies, either thorough pouerty, or by some other meanes, ordinarily going so raggedly and vndecently apparrelled as they doe, if it were but in that respect, there is and may be a profitable and necessary vse in some sense of the same garment, to couer the deformity of the other, and to preserue them, and their ministry, from cōtempt & derision, that too easily otherwise therefore with too many, they might runne into. But to take away quite all force of this their argument, which yet seemes to be the chief and principall that any now stand vpon in this case: first I say, suppose a surplisse for matter & forme altogether like ours, were abused and yet is as they say in in the popish Church, yet ours that we now vse being not *eadem numero*, but only *eadem specie*, they can no more make idolathites of ours then the *Corinthians* could of euery sheepe, because such some amongst them had beene. As therefore they without any scruple of conscience of their owne & others, might eat of any other sheepe that certainly was known neuer had beene offered to an Idol, though it were neuer so like that which had, so what reason is there, but that we for all this reason, of the abusing of a surplisse to Idolatry by the Papists, may vse an other surplisse made vs since the banishment of popery out of our churches, which we are sure they neuer abused nor yet vsed? secondly I further ad that in very deede, it can neuer soundly be proued that a surplisse, as it is prescribed to vs with long & large sleeues, hath been at all any of their idolatrous masse garments. An *Albe* I find was one of them, but that was with strait sleeues & diuersly otherwise in their wearing of it differed from ours, as many may see. *Lib 3. Durandi fol. 25. de rationali dininorū officiorū* In deed I cannot deny but that at the first by the statute. 1, *Eliza.* ministers were to vse in their ministratio the same ornaments that were in vse in the raigne of *Ed.* the sixt, & in the

the second yeere of his raigne, amongst which this *Albe* was. But her
Majestie by vertue of the said statute, with the consent of the *Archbis-*
shop & the high commissioners, in the seventh yeere of her raigne (as it
appears by the booke of *Advertisements* then by authority published)
belike of purpose to remove the scandall take by the popish *Albe* ap-
pointed the surplices in this forme & manner that we weare it, to be-
viewed in stead thereof, hoping that seeing *forma dat esse rei*, & so thereby
this differed from the popish linnen masse garment as it doth, that by
this change of the forme, people wold also change their dislike therof
for the former reason, into a liking of this, for that now it was not the
same, neither *numera* nor *specie*, particularly nor generally, that euer
had beene used to or about the idolatry of the masse; for though *Ge-*
deons Ephod particularly abused, was therefore worthy to be defaced,
yet that neither caused *Samuel* nor *Daniel* to shun the wearing of lin-
nen *ephods* especially differing from his otherwise in forme, as they did
also, yea (so conclude this point) seeing the Lord in the old testamēt
prescribed such distinct appayrell for *Aaron* & his sonnes, and all their
sons to minister in, as we read he did, *Ex. 28.* & that not onely to be ty-
pical (wherein it standeth not with the nature of the times of the new tes-
tament to imitate the) but also as it is, there expressly set down) *ve. 40.*
for glory & comelinesse, things lawfull to be respected. euen now in
the time of the new, what sound reason can be shewed utterly to de-
bar the Churches now since Christ, from imitating them at all, in
appointing any comely appayrell to discern, and distinguish their
ministers by? To say it is an humane tradition, and therefore to be
reiected, as long as it is urged but as it is without any superstiti-
ous opinion therunto annexed, onely for comelinesse, order and de-
cency, as we have heard by the first principle before set downe, it may
lawfully be retrayned and used. But if it be alleadged, that it is offen-
sive to some eye, to many weake brethren, first answer is, to be made
thereunto, that indeed that were sufficient to stay men from the use
thereof, if lawfull authority, had set downe no order therein; but
now that it hath, the case is altered, as that according to the fourth
premissed ground, the ordinance of the Church must bee the rule
that we are to follow therein, for feare of offending the publike e-
state thereof, whose offence wee are rather to shunne then the o-
ther; yet the case standing with vs, that in respect of our mini-
stry & place, wee have all to say with the *Apostle*, *1. Cor. 9. 16.* wo be
to vs if we preach not the Gospel; as *Cartwright* himself hath writte
in

in the second part of his reply page. 264 we are rather by continuance in our ministry, by yeelding to the vse hereof, to shun this rock of incurring otherwise this woe, then the other. For in this case all we can do for such, is saith he, to seeke better to instruct them, and to pray for them, but we may not to prevent not offending of them, leaue vndon that which God hath not left free vnto vs, and to the same effect, writeth, *Beza Epist. 8. and 12.* But indeed to many are the readiest to bee offended at our yeelding hereunto (though in truth it bee of conscience before God, even for their good) not for that they are weake brechren, but for that they take vs to be weake in yeelding, & themselues to be strong in misliking: and generally whosoever they be, if they be at that point, that whatsoeuer is said to satisfie them, they yet are so farre from beeing willing so to be, that they seeke & search all the corners of their wits to the contrary, and refuse no paines by all meanes to nourish themselues still in their weaknesse or error, it surely so appearing, that they would yet rather haue vs leaue all to humor them, what mischiefe soeuer grow vnto the Church, them and there neighbors, vs and ours thereby, then for the good of all these by vsing hereof, to continue in our places and ministry: verily in my opinion, we make a fond chioise, if we so respect them, that we neglect all these. Whatsoeuer further is or can be said against this (because the obiections against it, and the signe of the crosse, therein are common) I shall haue occasion to answer, in seeking to satisfie that which is objected against that, and therefore for the surplisse in the mean time, I will say no more. And yet euen hereby it may sufficiently appear, that neither the christian Magistrate, nor the Church are so without all word of faith, as some think, for their appointing it, but as they doe with vs, for wee haue heard and seene that both, by Gods word haue lawfull authority to make lawes and ordinances, and that the same followes them for decency and good order, and so in generall though not in particuler expresse to those ends to prescribe this.

CHAP. 6.

Of conformity in vsing the signe of the crosse in Baptisme.

BEing now come to the signe of the Crosse (howsoeuer some ignorant persons thinke to the contrary) the vse of it euen in baptism, is far ancients then antichristian popery; for *Origen* that liued and

and dyed before the first three hundred yeares after Christ were ended *born. 8 in diuersos locis Euang:* makes expresse mention of it, as the vsed in Baptisme, and so doth *Augustine* in his time, in his one hundred & eighteenth tract vpon *Iohn*, and euident it is to all of any reading in the ancient Fathers, that almost infinite are the places, as others plentifully haue showed, that haue writ hereof, that might be cited out of them that florished before 400 yeares after Christ were expired, to proue the frequent vse thereof, not onely in that sacrament but also otherwise. In deed I must needs confesse that very many of their speeches seeme to sound as though they too quickly grew to attribute to much vnto it. But Maister *Perkins* in his probleme lately published, writing of those their sayings, is of opinion, that in so speaking & thinking thereof as they did, they had alwaies an eye and reuerence therein, to Christ and his death vpon the crosse, & that they put no such affiance in the signe, but onely vsed it with reuerence to testifie thereby, boldly their faith in him that dyed vpon a crosse, & to be an admonitory signe vnto them, to stir the vp so still to beleue. But howsoeuer either some of the too quickly, or the Church of Rome since, by mistaking their metaphorical, and hyperbolicall speeches thereof, haue vsed it superstitiously, and Idolatrously, making it a signe of it selfe not onely significatiue, but also operative and effectiue of wonderfull things, we therein and therefore condemne them and retain the vse thereof onely that was most ancient & free, either from superstition or Idolatry, namely to be as a signe or token, neither naturally of it selfe, nor supernaturally otherwise, either signifying any thing, or working or effecting any thing, in those vpon whome we confer it, but it is vsed indeed by vs, and that by the minister in his owne name, and the congregations or Churches whereof he is minister, after he hath baptised the child, that it together with his admittance therof, into the outward visible church, vpon the baptisme precedent and finished, may alwaies after be an admonitory token vnto it, neuer to be ashamed to professe the faith of Christ that dyed vpon a crosse, and manfully to fight vnder his banner against the world the flesh and the Duell, for after he is fully baptised, & to manifest the same, *Amen* is said, then by the order of our booke, the minister saith, we receiue this child into the congregation of Christs flock, & signe it with the signe of the crosse, in token that hereafter it shall neuer be ashamed to confesse the faith of Christ crucified. &c. So that not it alone, but it together with the publike admittance there-

of into the Church, is made the token vnto it, of that which followeth. & further any man may see, that neither it alone, nor it together with that admittance or receiuing therof, are made any otherwise to bee a signe or token therof vnto the child, then in our intention, & that only it is conferred by the minister & the Church, & so withall they receiue it into their fellowship & company, of hope they haue, that if it liue (as they trust it will) comming to age and discretion, and then seeing others baptised, it will remember, that likewise when it was baptised, it was so receiued into the Church therupon and so signed, and that therefore thereby it would take occasion (accordingly as they that baptised it, and so signed it, thereby seemed to hope and expect) not to be ashamed to confesse the faith, wherein it was baptised, & to shew the fruits and effects therof in continuing Christs faithfull soldier, & seruant to the liues end. No signe therefore at all it is made betwixt God and the child, nor betwixt the child and him, but only as a token together with the outward receipt therof, vpon his baptism premised, betwixt the minister & the people and it, of the christian hope & expectation they haue, that it will answer after in time both in belife, and life, that which they then hoped & promised in the name therof, as much as lay in them, it should. And it rather appears, that this indeed is the onely and true vse of it with vs, for that in priuate baptism, which is only allowed, when the child is in more danger to die then otherwise, the booke doth not prescribe the vse of it, for that belike they in that case, fearing rather the present death therof, then hoping for the life, vntill it may thus confesse the faith of Christ crucified, it was not thought fit they should thus signe it in token of their hope and expectation, that it should & would thus, not be ashamed to confesse &c. for the reason aforesaid, well & iustly therefore it is protested in the thirtieth canon, that as it is vsed with vs, it is no part of the substance of the sacrament, & that being after vsed, it doth neither ad any thing to the vertue & perfection of baptism, nor beeing omitted, doth detract any thing from the effect & substance of it, for doubtlesse the childe priuately baptised, by the order of the booke without it: though it immediately after die, is therby & by our church taken and held to be fully & effectually baptised. The very name of the crosse, as it is, said in the beginning of that canon, we find indeed so honored by the pen of the *Apostle S. Paule*, as that vnder that very word, often in his epistles, he comprehends the death of Christ with all the fruits & effects thereof, & therefore the signe after a sort bringing

ing the name of the crosse to remembrance, and expressing it, by all likelyhood euen thereupon grew, as there it is further noted, very early, reuerently also to be vsed in the primitiue Church, to make thereby outward and open shew, to the astonishment both of *Iew & Gentile*, that Christians were not ashamed to believe in Christ, that dyed vpon a crosse. For the vse thereof to that end is so ancient indeed, as that the most diligent studies and searcher of ancient writers cannot shew the first originall and beginning thereof, he may shew when first hee reads it was vsed, but that will not proue that it was not vsed before, but rather shewes the contrary. Whereupon some thinke that it is so frequent with the ancient Fathers, as namely with *Basil Cap. 27. de spiritu sancto* to teache it an *Apostolike* tradition, for that they thinke it came from them and their times, for that other originall sense, they cannot shew thereof. For that indeed as Saint *Augustines* rule *de baptismo contra donatistas. Lib. 4. Cap. 24*, namely that which is vniuersally obserued in the Church, and whose originall wee cannot shew by counsell, and which hath alwaies therein bene vsed, that wee are to thinke certainly to bee an *Apostolike* tradition. I wonder therefore the author of the late booke published against the crosse, allowing the vse & practise hereof in the primitiue Church to the same end and vse that is in vse amongst vs, should disallow it in vs, he saith it was ciuill in them, but it is ecclesiasticall amongst vs, but what reason hath he to say so, seeing it was vsed by them in baptisme, to the first to the same end that it is amongst vs? neither will that serue that some say it was then taken vpp, and vsed because christians then liued intermingled with vobeleeuing Iewes and Gentiles, for let the testimonies of the Fathers bee examined where they mention the vse of it, and it will appeare, that they vsed it aswell when none such were by or neare, as when they were: and if their liuing amongst such was a warrant to them for the vse thereof, why is not ours likewise, liuing amongst so many profane *Atheists* as wee doe? Wee vse it but (as it is said in the foresaid canon) as a lawfull outward ceremony, and as an honorable badge of our Christian profession: Whereunto *Peter Martyr* writing yppon the second commandement, hauing an eye saith, if it bee lawfull for vs, to weare the Cognizance of our owne house and family, *sicet etiam signe crucis Christianam nostram religionem profiteri*: And this also was so cleare and manifest, that euen *Beza* though elsewhere no great

friend or patron hereof, in this answer to *Baldwin*, speaking of such Churches, that still thus to this end do vse it, writeth plainly, let such as it is meete, vse their liberty therein. *Bucer* also in his censure vpon the first communion booke, doth most plainly allow it, and wee know *Cranmer* and *Ridley*, and sundry other learned and famous Martyrs; liued and dyed in the liking and allowance of it, It is not vrged, nor vsed, nor defended by vs, as simply necessary, or as immutable, For the late *Archbishop*, euen when and whiles hee sought most and best to maintaine and defend the vse of it, as it is with vs, writes plainly of it. *Page. 617* of his foresaid booke: it was vsed of the primitive Church, and still may bee vsed, and it may be left; but wee chioice rather to retaine it, and to vse it as *Paul* did imposition of hand, and thereby as by an admonitory token to put the child in minde of the duty, as hereby the other moued *Timothy* to bee mindfull of his. *1. Tim. 4. 14.* All which laide together may make it euident, that not onely it is a thing of the owne nature indifferent, because it is so, neither commanded nor forbid in the word of God, but also as it is vsed and vrged, for that neither so, any way is it contrary to faith or good manners, but may well stand with the generall rules of the word lest the Church for her direction in such matters. Howbeit I know for all this, many both godly and learned, will hardly bee perswaded so of it: let vs therefor consider the reasons they seeme so haue yet further against it.

CHAP. 7.

Containing answers to certayne objections against the same, some new, and some olde, generally stood vpon by the refusers to vse it.

First some seeme now to mislike worse of it, since by the said third canon the vse of it hath beene explained as it is there, then they did before, and that for two reasons: for that it is there said to be retained for the remembrance of the crosse of Christ, whereof the sacrament of the bodie, and blood of Christ is a sufficient remembrance, vntill his coming againe. *1. Cor. 11. 26.* and for that there in also it is first said that the christians in the primitive Church signed their children therewith, when they were christned, to dedicate them by that badge to his seruice, whose benefits bestowed vpon them in baptisme, the name of the crosse did represent and then after that

that, we now following therein the primitive and apostolicall churches, and accounting it a lawfull outward, ceremonie, thereby also as by an honorable badge dedicate our baptized infants to his service. For this now say they must needs be taken for the sense and meaning of our Church in the vse thereof, howsoever before we might haue taken it, as I before haue set downe. But if such would herein put in practise the last of the seuen rules layd downe for a preamble to this treatise, neither these reasons would proue so strong as otherwise they seeme; nor yet hereby would it follow, that they are one whit enforced to take it in a worse, or harder sense then they might before for first in reason and charitie, we are all bound to thinke, that whereas by that Canon, as it evidently appears thereby, the reuerend *Bishops* and *Prelates* assembled seriously and carefully, went about by their explaining the meaning of our Church in the vse thereof, to draw men to like and allow thereof better then before, that they were not so vnconsiderate, as so directly to crosse their owne intent, in making it harder and worse to be like of then it was before. Then secondly it is certaine, if these their words might be so hardly taken, as thereupon now to build such an erroneous and superstitious vse of this signe, as they (that thereupon now take occasion more to dislike it then before) perswade themselves they iustly may; then these reuerend and learned fathers and brethren of ours, should most absurdly contrarie themselves, euen in the Canon it selfe; for growing towards the end therof, as before they had confessed, that alwayes our Church since the abolishing of poperie, hath vsed it with such sufficient cautions and exceptions against all popish superstition and error, as in like cases are fit and conuenient, so they conclude that by this their declaration and explanation of the vse thereof, they haue not onely purged it from all superstition and error: but reduced it also in the Church of *England* to the primarie institution of it, vpon those true rules of doctrine, concerning things indifferent and according to the iudgement of all the ancient fathers. With what probability therefore can any man thinke, that so many and such men, could in their foresayd words haue any such hard meaning, as thereby not only to make the signe of the crosse of it selfe to serue to the very same ende that the Supper of the Lord doth, as to keepe in our remembrance his death and passion, but also so plainly to encroach vpon a principall vse of the other Sacrament, as to be the meanes whereby the child is substantially and effectually dedicated to Christ and his service?

Surely whatsoeuer other men say or thinke in this respect, christian charite neither will nor shall euer (I hope) suffer me to admit of so absurd a conceit of all, or of any of their meanings, that either were the penners, makers, or allowers of that Canon: yea the same charity and the dutifull and reuerend estimation I haue of them all, leades, yea enforces me, euen by the consideration of their owne words vsed within the same Canon, to be fully resolved, that that was neuer their meaning: but that indeed their meaning plainly and simply was onely, by the former to signifie, as the name of the crosse in the phrase of the *Apostle* did comprehend or represent, the death of Christ with all the fruits and effects thereof, so the signe thereof with the helpe of our intention and meditation in the vsing thereof, might be as a token or signe admonitorie to put vs in remembrance thereof: for by the name of the crosse they say expressly the *Apostle* in his speech comprehended as much, and that by that name or word was represented all the benefits of Christs death, and so that thereupon the making of the signe thereof was shortly after taken vp and vsed, thereby to make shew and profession of their faith in him that died on a crosse, which they could not doe; without taking occasion thereby in some sort (which is not vnlawfull) to remember his death, and by the latter doubtlesse they meant only, (as these words, immediatly in the latter place added, shew, *as by the words used in the booke of common prayen it may appeare*) such a dedication of the child by that badge to the seruice of Christ, as formerly the booke onely meant and intended; which was no otherwise, then I haue shewed before: that is, a publike admittance thereof, with the conferring of that signe, into the congregation of Christs flocke, and so into his seruice by confession of faith in him, and manfully fighting vnder his banner against all the spirituall enemies: for immediatly before the act of the baptizing of it, the minister prayeth that whosoever there shall bee dedicated vnto God by his office and ministration (meaning in baptizing them) may bee endued with heauenly vertues, and euerlastingly rewarded through his mercie: and then hauing baptized it or them, in faith and hope that this prayer is heard, and so that they are by, and in baptisme, substantially and effectually dedicated vnto God, *Amen* is sayd: after followes the ministers and peoples admittance of them, and signing of them as aforesayd: which is nothing but an approouing of the former dedication as
much

much as lies in them, and a declaring of their hope and expectation by that which they do, that in time they will shew and manifest themselves to be dedicated to his seruice indeede, in faithfully seru-
ing of him both in beleefe and life: so that euen the words and or-
der of the booke, whereunto they haue expresse conference, in that
Canon plainly shew, that by them is meant no other dedication
of the baptized by that badge, then an approbation by them of
the former dedication of them in and by baptism, and so their de-
claration thereof by that, and the admittance of the baptized, as the
booke appointeth. *Approbatiue* therefore, and *declaratiue*, and *non*
effectiue, are they and the Canon to be vnderstood: wherein there
is no such daunger or alteration of the former good meaning, that
might be of this signe.

2. Now therefore these new objections thus answered, let
vs go on to weigh what further either of olde or else of late is obie-
cted against this signe of the Crosse, in answering whereof I shall, I
hope, yet more lay foorth the weaknesse of these: It is still, and
long hath bene alledged against it, that it is made by vs as it is
vsef significatiue (and that when wee haue made the best con-
struction thereof wee can) of that which is sufficiently signified
by baptism before, and that therefore in the vrged vse it is not
indifferent, and so not to be yeelded vnto. To this argument it is
answered first, that it is grounded of that which will not, nor
neede not bee graunted, namely that it is not within the power and
libertie of the Church of Christ, to ordaine rites and ceremonies
with signification of spirituall things, especially of any thing sig-
nified already by either of the Sacraments, for that were, say
they, to obscure them, and as it were to bring in new kinde
of Sacraments without expresse warrant from Christ, which
is vnlawfull. For where finde they in the word any warrant
to debarre the Church of this freedome and libertie, to ordaine
rites with any such spirituall signification? Sure I am Peter Mar-
tyr a verie godly learned man in an *Epistle* of his to *Hooper*, plain-
ly shewes, that he had neuer found any such, for there hee saith, how
shall we debar the Church of God of this libertie, that it cannot signi-
fie some good thing in setting forth her rites & ceremonies? especially
being so done that no maner of Gods honor is attributed vnto them,
and that they be in sight comly, and in number few, and that christian
people

people be not with them ouerburthened, and matters of greater importance be not omitted? But indeed though this and the rest of ours be otherwise, thus qualified, as *Martin* would haue all such to be, and are not darke and dumbe ceremonies, as the Popish ceremonies abolished were, but are so set forth (as is said in the tract of ceremonies prefixed before our Communion booke) that euery man may vnderstand what they meane and to what vse they serue, and so consequently (as there also is noted) are the freer from danger of abuse; yet indeed, that booke no where, nor any publike ordinance of our Church annexeth any signification vnto any of them, as I said before, either for that naturally of themselues, they signifie any such thing, or that supernaturally any such is tied thereunto: what vse soeuer therefore we make of any of them, by way of signification or resemblance, it is either from our owne declared meaning and intention in the vse thereof, as in this, or from our voluntarie meditation thereof, as in the rest, and therefore they neither darken the nature of the Sacraments, nor no way iustly can be sayd or thought to be as new Sacraments. For all Sacraments by Christs owne ordinance, not onely signifie the spirituall things whereof they are Sacraments, but also, are Gods ordinarie meanes, whereby he doth offer, deliuer, and seale the deliuerie thereof, to all the worthie receiuers of the same, in all which these come short of them. And who knoweth not but the Sacraments haue significations, some principall and proper, and some lesse principall and common to them with other things, and that therefore, though the Church may not either in her intention or voluntarie meditation, in the vse of her owne rites and ceremonies, thereby encroach vpon the principall and proper vse of Christs Sacraments, yet she may without wronging either of Christ or his Sacraments, reach in her intention and meditation by occasion of her owne rites and ceremonies, to those that are lesse principall and common. As for example, the Supper of the Lord hath two ends and vses, the one principall and proper, to be vnto the right recciuers the Communion of the body and bloud of Christ, as *Paul* sheweth *1. Cor. 10. 16.* and another lesse principall set downe in the next verse, namely to knit vs in communion amongst our selues. Now though the Church, neuer that we read of, ventured by any of her rites and ceremonies to signifie the former, yet doubtlesse both by her loue feasts taken vp in the *Apostles* times, as it appeares euen in that Chapter, and by the vse of the holy kisse, mentioned *Rom. 16. 16.* and *1. Cor. 16. 20.* yea euen immediately

mediatly before the receipt of the Sacrament, by *Iustine Martyr* time, as it appears in his Apologic vnto *Antoninus Pius*, it was the Churches vse to resemble vnto themselves the latter, and thereby as by admonitory signes and tokens the better to put and keepe themselves in remembrance thereof: what should let therefore, but that the sacrament of baptisme principally and properly signifying our remission of finnes in the blood of Christ, and our regeneration through his spirit, in being thereby so ingrafted into his death and resurrection, as that we are dead to sinne, and raised vp to righteousness, but that the Church of Christ may vse the signe of the Crosse as she doth with vs, as an admonitory token of our christian hope and expectation that the children of Christians baptized amongst vs, shall and will answer the lesse principall and common end thereof, which is to bring forth the fruits and effects of the former, thereby before bestowed vpon them and sealed vnto them?

3. Hereby also we are led to answer another maine obiection which they make against it, for that whiles it is vsed as it is, it is charged to be an addition to Christs Sacrament and ordinance of baptisme, which is vicerly vnlawfull, or at least an arguing him in some sort of some imperfection in the ordaining the maner how it should be ministred, in that wee neuer read, he or any of his Apostles made any mention of the vse hereof in the administration of this Sacrament. For euen hereby we see already by the lawfull vse of the loue feasts, and the holy kisse, together with the receit of the other Sacrament in the primitive and apostolike Churches, neither of which were any more mentioned by Christ in the institution of that Sacrament, then this was in this other, that etuerie such rite and ceremonie taken vp by the Church and vsed, when and where the Sacraments are ministred, though they be also such as serue to betoken and signifie vnto the people some thing also signified by the Sacraments themselves, as these did, are not straight to be accounted either vnlawfull additions thereunto, or things arguing Christ of imperfection, in not remembering them in the first institution: They themselves that vrge this obiection most, do allow diuerse things in the administration hereof, and in the other Sacrament also, as here either of godfathers, or godmothers, or of the parents, or of some in their roome, and that to answer certaine questions, as also in the other of ministring it in the morning, in the publike assemblies and to women, none of which are expressed in the first institution of either, and yet they will not grante

either of these things to follow thereupon. But the full answer to this obiection is this, that the truth is indeede, that Christ hath left the institution of the Sacraments full and perfect for all the substantiall and vnchangeable things thereunto appertaining, expressly set downe by the direction of his spirit in the Scriptures, wherein he is to bee followed without addition or detraction, yea or any alteration thereof at all; and that he left vnto his Church the further ordering of the circumstāces, and further what was fit according to variety of times, persons and places, for the most orderly, decent, and comely administration thereof, provided alwayes, that therein she keepe her selfe in a course not contrarie, but consonant to rules set downe in the same Scriptures for her direction herein: for thus the practise of his true Church euer since hath taught vs to vnderstand him therein. Vnlawfull addition to any of Christs Sacraments therefore, is only that, that either participates therewith in all, or at the least in the chiefe and proper ends and vses thereof, or is added for complement thereof, as necessarie and so vnchangeable, whereas our Church in the last named tract of her ceremonies protesteth of this and of all the rest, that they are retained only for discipline and order, and may vpon iust causes be altered and changed, & therefore are not to be esteemed equall with Gods law, and we haue heard that the 30. Canon particularly of this protesteth, that the vsing of it is neither to adde any vertue or perfection to the Sacrament, nor the omitting of it detracts any thing from the effect and substance of it: And therefore not only priuate baptism, as we haue heard, is by our service booke iudged perfect and effectually without it, but we see that our Church accounteth many thousands that haue bin, and yet are baptized without it sufficiently baptized: so that euen thereby it is euident, that it is vsed not as a necessarie supply to perfect baptism, though it be called the signe of the Crosse in baptism, but that it is vsed, only vpon the minister, to vse it as is appointed, as a comely & decent rite in the administration thereof, & therefore he is only censured for his contempt or neglect of the churches authority in omitting it, but the sufficiency of the sacrament therefore, is neuer by authority for want thereof once called in question. To argue therefore that it is vnlawfully added to baptism, because it is called the signe of the crosse in baptism, in the title of the 30. Canon, is a grosse *Paralogisme*, for the words of the Canon expressly seuer it frō baptism, in shewing how the child by the book is perfectly baptized before it be vsed; & though the whole tract wherein
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the forme of baptisme is prescribed, is called the forme of administration of Baptisme, yet who knowes not that it is so, nor for that euery thing therein, is to be reckoned as part of the essentiall forme of the administering therof, but for that the chiefe part therof sets downe that, & the rest appertains but to the circumstances, & to the comly & decent outward accidentall & changeable manner of administering of it.

4 But say some, yet it cannot be but vnlawfull in the vse, for that being but an humane needlesse tradition, it is placed so near baptisme, and is vrged as it is. But as long as it is soffered from it, as it is, & is vrged & vsed with the cautions before mentioned, and so no way made either simply necessary, or any way, any part or point of Gods immediate and proper worship, and seruice, it is not, nor cannot be any forbid addition thereunto: *Deuteronomie. 12.* or elsewhere, or any vaine condemned tradition, in or by the scriptures any where, as is premised in the fift principle agreed on at the first. But they reply confidently as it is vrged, that it is made a parte of Gods seruice and worship, and therefore that it is no better then a verie Idoll, and a forbidden likenesse of some thing in the second commandement condemned, and therefore by no meanes to bee yeelded vnto; yet as confident as they are herein this antecedent of theirs, wee vtterly and wholly deny, for neither make wee it, as the similitude of any thing to bee worshipped with any diuine worshippe, inward or outward, either in it selfe, or in that whereof it is made a likenesse: the *Papists* doe both, and therefore as they vse it, it is with them in their concept a part of Gods diuine worshippe, and a grosse Idoll they make of it, but in all these respects, we condemne them: and doubtlesse they themselues, howsoeuer they so esteeme of it, as it is vsed in their manner, & with their intent & mind, yet as it is made & vsed by vs, there is none of any iudgment & learning amongst them, that anything regard it, and so much the stranger it is, that any of our owne religion quite contrary to our publike protestation should beare vs, themselues, or any other in hand, that wee lodge any peece of Gods worship in it, or make any Idoll of it. Sure I am our harts, our words, and deeds, cleare vs both before God and man hereof; and that so being our best armour to beare of the blow, that by this weapon they would giue vs, is to thinke & say with *S. Paule. 1. Cor. 4.* As touching our selues we passe very little to be iudged of you or of mans iudgment. But seeing they are so confident of the truth of this their antecedent,

either of these things to follow thereupon. But the full answer to this objection is this, that the truth is indeede, that Christ hath left the institution of the Sacraments full and perfect for all the substantiall and vnchangeable things thereunto appertaining, expressly set downe by the direction of his spirit in the Scriptures, wherein he is to bee followed without addition or detraction, yea or any alteration thereof at all; and that he left vnto his Church the further ordering of the circumstances, and further what was fit according to varietie of times, persons and places, for the most orderly, decent, and comely administration thereof, provided alwayes, that therein she keepe her selfe in a course not contrarie, but consonant to rules set downe in the same Scriptures for her direction herein: for thus the practise of his true Church euer since hath taught vs to vnderstand him therein. Vnlawfull addition to any of Christs Sacraments therefore, is only that, that either participates therewith in all, or at the least in the chiefe and proper ends and vses thereof, or is added for complement thereof, as necessarie and so vnchangeable, whereas our Church in the last named tract of her ceremonies protesteth of this and of all the rest, that they are retained only for discipline and order, and may vpon iust causes be altered and changed, & therefore are not to be esteemed equall with Gods law, and we haue heard that the 30. Canon particularly of this protesteth, that the vsing of it is neither to adde any vertue or perfection to the Sacrament, nor the omitting of it detracts any thing from the effect and substance of it. And therefore not only priuate baptism, as we haue heard, is by our service booke iudged perfect and effectuell without it, but we see that our Church accounteth many thousands that haue bin, and yet are baptized without it sufficiently baptized: so that euen thereby it is euident, that it is vsed not as a necessarie supply to perfect baptism, though it be called the signe of the Crosse in baptism, but that it is vsed, only vpon the minister, to vse it as is appointed, as a comely & decent rite in the administration thereof, & therefore he is only censured for his contempt or neglect of the churches authority in omitting it, but the sufficiency of the sacrament therefore, is neuer by authority for want thereof once called in question. To argue therefore that it is vnlawfully added to baptism, because it is called the signe of the crosse in baptism, in the title of the 30. Canon, is a grosse *Paralogisme*, for the words of the Canon expressly seuer it fro baptism, in shewing how the child by the booke is perfectly baptized before it be vsed; & though the whole tract wherein
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the forme of baptisme is prescribed, is called the form of administration of Baptisme, yet who knowes not that it is so, not for that euery thing therein, is to be reckoned as part of the essentiall forme of the administering therof, but for that the chiefe part therof sets downe that, & the rest appertains but to the circumstances, & to the comly & decent outward accidentall & changeable manner of administering of it.

4 But say some, yet it cannot be but vnlawfull in the vse, for that being but an humane needlesse tradition, it is placed so near baptisme, and is vrged as it is. But as long as it is so seuered from it, as it is, & is vrged & vsed with the cautions before mentioned, and so no way made either simply necessary, or any way, any part or point of Gods immediate and proper worship, and seruice, it is not, nor cannot be any forbid addition thereunto: *Deuteronomie. 12.* or elsewhere, or any vaine condemned tradition, in or by the scriptures any where, as is premised in the first principle agreed on at the first. But they reply confidently as it is vrged, that it is made a parte of Gods seruice and worship, and therefore that it is no better then a verie Idoll, and a forbidden likenesse of some thing in the second commandement condemned, and therefore by no meanes to bee yeilded vnto; yet as confident as they are herein this antecedent of theirs, wee vtterly and wholly deny, for neither make wee it, as the similitude of any thing to bee worshipped with any diuine worshippe, inward or outward, either in it selfe, or in that whereof it is made a likenesse: the *Papists* doe both, and therefore as they vse it, it is with them in their concept a part of Gods diuine worshippe, and a grosse Idoll they make of it, but in all these respects, we condemne them: and doubtlesse they themselues, howsoeuer they so esteeme of it, as it is vsed in their manner, & with their intent & mind, yet as it is made & vsed by vs, there is none of any iudgment & learning amongst them, that anything regard it, and so much the stranger it is, that any of our owne religion quite contrary to our publike protestation should beare vs, themselues, or any other in hand, that wee lodge any peece of Gods worship in it, or make any Idoll of it. Sure I am our harts, our words, and deeds, cleare vs both before God and man hereof: and that so being our best armour to beare of the blow, that by this weapon they would giue vs, is to thinke & say with *S. Paule. 1. Cor. 4.* As touching our selues we passe very little to be iudged of you or of mans iudgment. But seeing they are so confident of the truth of this their antecedent,

let vs see what they bring to prooue it withall: the effect and sume of all their prooffe is first, that wee vse it in the worshippe or seruice of God, therein that the Iewes worshiped & serued God, with diuine worship in the obseruing of their ceremonies prescribed by God, by the ministry of *Moses*, also for that thereby in the publike worshippe of God religious duties are taught, and lastly for that it is an outward forme deuised by man to some vse of religion: in that it teacheth him vpon whom it is conferred, some religious dutie, by the signification therof. To all this, first I briefly answere, that neither any of these, nor all these together, prooue the antecedent before denied, then my reason thereof is this, things may be vsed in the worship or seruice of God, either as necessary, essentiall, and substantiall parts thereof only, which are part of Gods worship indeed, or but as circumstances, or only as humane or ecclesiasticall orders appointed but for seemly-nesse & comelinesse about the same, of which sort this of ours is: and the *Iewes* obseruing their rites & ceremonies so prescribed with right vnderstanding, and with sound hearts to God, therein might & did immediatly serue and worship God, because they therefore had the expresse warrant and commandment of God in particular, and yet not wee in ours, because we want that, hauing only the general rule that he left vs for matters of this kind; and euerything that any way teacheth religious duties in the publike worship of God, is not therefore part of his seruice and worship, but that only is so indeed, that is of his own immediate ordinance, to that end, & when accordingly it is rightly vsed; of which nature we hold not this rite to be: and as for the last which is to prooue it to be against the second commandment & so an idoll, it proueth it not so to be in this, for though it be an outward forme of some thing deuised by mā, yet that is not sufficient to prooue it to be an idoll condemned in that commandment, for that it serues to some vse of religion, or for that also by our intention, & meditation therof, it is giuen by the minister and people as a token betwixt them and the child, of the christian hope and expectation that they haue it will answere that which therewith all is added. For as we haue heard the loue feasts and kisse vsed, as they were with the supper, and to that end they were also, were all this, and yet were neither condemned by the second commandment, nor yet Idolls. And who can deny but that the altar, built by the 2 tribes and a halfe mentioned *Iosua*, 22. was an outward form deuised by them, & to a religious vie, namely to shew an other day to their children,

children, that they belonged to the same God that the other Tribes did, and that therefore in respect of that end, use and signification, it was allowed by their brethren, when they vnderstood thereof, how angry (euer they were against them for it, before they vnderstood it, and so for all that, not condemned to be against the second commandment or an idoll? That altar in their intention and meditation, when they made it, was to be an admonitory signe vnto their posterity of that religious lesson in their hope and expectation, and therein there case and ours in this are like, but herein yet there is some difference, that their intention and meaning therein was secret to themselves, and therefore their building thereof, so subiect as it was, to offend the rest, and ours is plainly with all expressed and set downe in our book of euery bodie to be seene, and therefore the better to preuent all offence, or other construction of our meaning thereby: but indeede neither they, nor we hold, that the altar, or our signe of the Crosse of themselves, or any otherwise, then in our intention, signifie any such thing at all. And yet this puts me in remembrance of another difference betwixt that of theirs and this of ours, that that was visible and permanent, as the substantiall crosses vfed in poperie also are, whereas ours is but as an action transient, and by and by ceased and gone, and therefore neither so subiect to further abuse, nor yet to giue offence, as either that of theirs, or these of the Papists, which are vfed without any expresse notification with all, of the ende and use thereof, much more of anie lawfull and warrantable meaning they haue therein, and therefore the more doubtlesse offensive. Yet if wee should therunto annex the signification imagined, why should that bee vnlawfull in our publike estate, when as the writers of the admonition thinke, that they lawfully may preferre sitting in the receipt of the Lords Supper, before any other gesture, for that it best signifies rest thorough Christ from sinne, and the rites of *Moses*; yea that more is, read wee not *Ioshua 24.* that hee hauing pitched a stone vnder an Oake, told the people that that should be a witnesse against them, if they at any time after forsooke that God, whom they then had chosen to serue? But yet for further and more full answere to these proofes of theirs, we are to vnderstand that Gods worship or seruice, is taken eyther properly, as it is immediately tendered and done to himselfe, for that he hath so commaunded it: Or it is taken in a large and generall sense, for whatsoeuer

is done so with warrant from any rules of his word, as that the doer may doe it in faith, without which in nothing he doeth he can please God. *Rom.* 14. 23, as it seemeth to be taken. *Coloss.* 3. 17. where the Apostle saith, whatsoever ye shall doe in word or in deed, doe all in the name of the Lord Iesus. In which sense, seruants doing at the commaundement of their maisters according to the flesh, any seruile worke not forbidden by God, doing it willingly and cheerefully as they ought, for that God hath commaunded seruants to obey their Maisters in such things, the Apostle saith, they therein serue the Lord, and not man. *Ephes.* 6. 7. And therefore so also when subiects obey the lawful ordinances and lawes of their Princes, and Superiours, be they ciuill or ecclesiasticall, because God hath commaunded obedience and subiection to such, *Rom.* 13. and 1. *Pe* 2. as we haue heard, and *Hebr.* 13. 17. and their commaundements haue warrant from generall rules left them in the word, though there they be not particularly specified, they may euen therein in this sense be said to serue God himselfe. But yet then any man may see, that there is great difference betwixt this kinde of seruing, of him and the other, for the other, is so his proper and immediate seruice, as that men sinne, if they yeald him it not, because of his owne onely commaunding it and requiring it at their handes. Whereas this growes to be but an inferiour kind of seruice of his, though rightly done verie accetable also, by the meanes of the lawfull commaund of the superiour, whom hee hath commaunded to bee obeyed.

And therefore the late Reuerend Archbishoppe in his foresaid booke. Page 269. writing and speaking there of the commaunded rites & ceremonies amongst vs, and namely of the distinct apparrell appointed ministers, saith, that men know we could be without them, & that but for obedience sake, we do not much esteeme them: which he neither could nor would haue said, of any thing expressly and immediatly commaunded by God, as a point of his perpetuall or necessarie seruice or worship. Now then who is so simple but he may easily conceiue, that things of this latter kinde, may be vsed about religion and the seruice of God in the former sense, and yet for all that, made no part nor peece eyther of religion or of the worship and seruice of God in that kinde; which as long as they are not, but onely keepe their owne inferiour ranke and place, that which they say of their so being vsed, makes nothing to proue their
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antecedent, or any vnlawfulness in them. For the rules against all addition by man to Gods seruice and worship, prescribed by himselfe in his written word, and against worshipping and seruing of him by the precepts or traditions of men, are onely to be vnderstood (as it is euident even by that which we heard *Paul* say of seruants seruing the Lord Christ in doing their maisters lawfull commaunds, in any thing that he hath not forbid) of his seruice and worship in the first sense: and therefore they are no better then wrested, when they are drawne against such rites and ceremonies, and conformitie therein, as we spake of.

5 Neyther is that any reason of force against them, that they are said to be needlesse and vnprofitable traditions of men, nor that they are made meere ecclesiasticall, though they had some signification of some religious duty annexed vnto themselves: for the iudgment of the publike state of a Church, touching the needfulnesse and profitablenesse of such things, is to bee preferred before the iudgment of private men. For they that bee in place of authority, and haue bene long exercised therein, being also Godly and learned, through their better acquaintance, with the mysteries of government, must needs see and iudge better what is fit, and meere for order and comelinesse, then private men can. And as for their being made meere ecclesiasticall, by that which I said before of the surplise, partly appears to be false, and reason I can see none (as I haue said also) why the author of the booke against the crosse should account the vse of it in the primitive Church, being the same for which we vse it, (namely, to shew that we are not ashamed to professe faith in Christ crucified, &c.) to haue bene then ciuill, and therefore lawfull, and ours to be meere Ecclesiasticall, and therefore vtterly vnlawfull. If their reason be, because we vse it onely in the church: & that by the minister, & they vsed it also elsewhere by any of them, surely that is a very weake one. For though marriage be, or were only to be solemnized in the church, and in the time of diuine seruice, and that onely by a minister, yet that would not proue it to be meere Ecclesiasticall, and the like may be sayd of the buriall of the dead: For notwithstanding, burials are in some sort ciuill, humane, and politicke things, and therefore neither the vsing it onely in the Church; nor onely by the Minister, will proue it so. And I wonder that any should euer imagine, that an Ecclesiasticall rite or ceremonie, should therefore bee thought to bee vnlawfull,

vnlawfull, because by the end and vse thereof it teacheth some good religious dutie. For none can be ignorant, that *Paul* ordered, that in the Church assemblies women should be couered, and men vncouered. 1. *Cor* 11. and that, (as well *Caluin* notes) euen from ground sufficient in the words of the text there, thereby to signifie the subiection of the one to the other, and the superioritie of the other over the other, which are good religious duties and lessons. And a man would thinke they were so much the more commendable, and the more tending to edification, by how much the more they occasioned men to learne thereby, and to remember good religious duties. But as I haue often said we neyther maintaine nor defend ours, for any signification they haue, neyther doe we hold they signifie of themselves any such religious dutie; onely by the helpe of our meditation, by occasion of them, and by our intension in the vse of this in particular, we retaine and vse it, adding withall as we doe, in hope of the childes learning and practising that after, so the better also (for that we liue amongst such who haue abused it otherwise, and would faile so doe againe) to keepe and preserve it from all such abuse, and in this auncient and lawfull vse; yet all other arguments failing, many thinke, that because it hath so superstitiously, yea idolatrously beene abused of the Church of *Rome*, euen therefore as *Ezechias* for like abuse of the brazen Serpent commendably defaced and destroyed that, though once commanded to be set vp by God himself. *Nam*. 21. So much more should this, being but a mere humane ordinance haue beene abandoned, and that therefore it ought not thus to be vrged as it is, or so being, is yet not in any case for the vsing thereof by vs to be yealded vnto. Whereunto I answered, first that there is more in the conclusion then the antecedent or premises will beare, for though the idolatrous abuse thereof amongst the Papists, by that example of *Ezechias* cury neuer such shew of a sufficient reason, to haue moued our *Ezechias* accordingly rather to haue quite remoued it (as questionlesse none will or can deny but vpon that consideration and others, if it so had seemed good vnto his maiesty, he might) (for doubtesse Princes may as well vse their authoritie to remoue such, as to continue them) yet the same reason and considerations whatsoeuer else, are not therefore streight of sufficient force, to binde vs rather to leaue ministerie and all, then (choosing rather for other reasons that seemed stronger vnto his highnesse, to retaine, & thus to vrgē it, which otherwise I am fully perswaded

ded he would not haue done) to yeeld our obedience in the vsing it accordingly. For it is generally held, that *Iosh* did lawfully at the last in obeying *Dauid*'s commaundement in numbring the people. 2. *Sam.* 24. hauing before in dutifull manner sufficiently shewed the king his reasons to disswade him therfrom, howsoeuer *Dauid* notwithstanding persisting in his purpose offended. And therefore euen *Bera* writing of these verie matters of ours that we haue in hand, saith that many things may be well obserued, that are not so well commaunded, how much more therefore herein may we lawfully obey, seeing as yet there is not found any vnanswerable reason, but that lawfully we may also be commaunded as we are? And Maister *Cariwright* after he had said all that hee could against the impasing of these rites and ceremonies vpon vs, yet concludes in his second part of his reply, Pag. 265. in these verie words, if the Prince vpon declaration of the inconuenience of such ceremonies, and humble suit for the release of them, will losse nothing of the cord of this seruitude, for my part, I see no better way for the minister of God, then with a vndmouion of the weak that they be not offended, & prayer to God to strengthen them thereunto, to keepe on the course of feeding the flocke committed vnto him. But indeed (welbeloued) now the question is not that we haue in hand, what the state should haue done herein (though euen in that respect yet, we in dutie, as I haue said all are bound to thinke and iudge, that for that they which are in authoritie haue done, and doe in this case, they haue sufficient warrant and reasons to ground, and iustifie their consciences vpon, both before God and man, though sundrie priuate men, not so acquainted as they with the necessarie rules of gouernment conceiue them not straight) but the question that we are now to seeke to be resolved vpon onely is this, whether any of the things whereunto our conformitie vnder paine of deprivation is thus required as it is, be so intollerable for vnlawfulness or inconueniency, as that rather then, we will be drawne to yeeld obedience thereunto, wee are by our persisting in refusall thereof, to suffer that sentence of deprivation or but of suspension from our ministry to passe vpon vs. Touching therefore the rest of this obiection, (and so that notwithstanding to resolve vs, that we may and ought rather by yeelding to the vse of this, to hold on our ministry, and to keepe our places, then for absolute refusal so to do, to leese both) Again, I would wish euery man to take the paines to read what the foresaid Archbishop

hath set downe touching the lawfull retaining in the publicke seruice of God, things formerly vsed to idolatry, in his forenamed tract touching apparell, beginning at Pag. 272, vnto 279. for there out of *Aug. 154. Epistle ad publicolam*, & out of *Caluin* vpon the 23. of *Exod. v. 24. Peter Martirs Epist. to Hooper. Bucers to Iohn Alasco*, and out of another of his to *Cranmer*, as also out of *Bullinger* and *Gualters Epist.* he shall find in all these mens iudgements that things both wickedly inuented, and also grossly abused, may yet be so purged of that abuse, as that they may be vsed to good Ecclesiasticall vses. Yea who knows not that *Gedeon* was commanded to take his fathers bullocke which he had dedicated to *Baal*, & the wood which he had likewise appointed to his seruice, & therewith to offer and burnt a sacrifice to the Lord? *Ind. 6. 25.* that the vessels of the temple abused by *Bulbasar*, *Dan. 5. 3.* were restored by *Cyrus* *Ezra. 1. 7.* and after againe without scruple vsed in the Temple about Gods seruice, by the people of Israel after their captiuitie, and that sundrie things profaine before abused by the idolatrous inhabitants of *Hiericho*, were yet reserved, & consecrated with Gods owne liking and allowance to the vse of the tabernacle and sanctuary. *Iosua. 6. 23.* Whereby, what exceptions soeuer otherwise they make against these examples as vnlike to the things with vs in question, thus much yet is good, that the grosse abusing of a thing to to idolatry, makes it not alwaies after so polluted, as that euē therfore simply, it can neuer be purged of that abuse, & so vsed againe about Gods seruice to a lawfull and good end and vse. But to vrgē them with examples neerer & liker to our rites in question: Bells in popery haue been & yet be (witness *Durand* writing of the vse of them, *de rat. diuin. offic. Fol. 7.*) as much abused as any of these, and yet we removing the abuse, lawfully I hope retaine them to a good vse, to call our people together to prayers and sermons. Againē the commemoration of the Saints departed, vsed to good and holy ends onely at the first in the primitiue Church (as to the praising of God for them, and to the better encouraging of others to imitate them) grew in time grossly to be abused, in adoring & praying vnto them: and yet in the vniversities in their Colledges, and at Saint *Maries* in *Oxenford* as also at *Pauls Crosse*, and else where, the abuse being remooued, this is a kind of commemoration of some departed vsed, and I think none will say vnlawfully. They cannot denie both these were first taken vp by humane ordinance, that the vse of them is Ecclesiasticall, and that neither of them, are simply necessarie, and yet I trust they

they will not say, that the Church with vs doth amisse in retayning them as she doth to a good vse, notwithstanding their foresaid abuse by and in the Church of Rome. And kneeling who knoweth not hath beene a gesture and yet is, most grossly abused in and of that synagogue; in saying their prayers, and doing their idolatrous deuotions to their stocks and stones, and yet who is there that will or may disallow it as an vnfit & vncomely gesture to be vsed in our religious & dutifull seruice of God? I grant for kneeling we haue warrant by the commended examples of the godly in the scripture, yet thence it followes not that it is simply alwaies a necessarie gesture in praying, which is sufficient in this, for that point. But to presse them yet more neerely in this case, how so euer they may say, that some signing with the signe of the crosse and some making thereof hath beene, and yet is superstitiously and idolatrously abused of Papistes, how can they say in particular that euer this of ours hath so beene, or is? They knowe and wee know, that wee in the vse thereof haue and doe banish all their superstitiousnesse and idolatrie in the vse of it. As therefore wee vse it there neuer was nor is abuse in it: neither haue or doe they abuse the same, that wee vse *Numero & individuo eodem*: but the like onely in *Genere aut specie*: which makes no more to the condemnation of ours, then the abuse of some particular cattell, to the sacrificing of them to idols or diuels, could or did make vnlawfull the sacrificying of any other in the time of the olde Testament like thereunto to the Lord, or as I said before, to debate the *Corinthians* from eating without scruple of all like mutton or meate, to that which had beene fered to Idolls. And as for the vrged example of *Ezechias* in demolishing, for the grosse abuse therof, of the braisen serpent, who seeth not that it reacheth no further but to the encouraging by that example of others of like authority, vpon like occasion, to do the like, to and with the very particular things so abused, and yet not to deale in like manner with all things that after shall bee like the other made and vsed onely to a lawfull and good ende? And after the vse of that particuler braisen serpent was ended, for the which GOD commaunded it to bee set vp, as wee read, *Num. 21.8.* the retaining of it so long after, euen without any warrant from God, and therefore there beeing no vse thereof, neither by diuine ordinance, nor by the churches, when it was so abused, it was the best so to deface it.

And yet these things considered, that binde not our King straight of necessity to abolish this, which he found here before imposed by the lawfull authority of a famous Church, to a lawfull end, ~~and~~ howsoever other abused the like. But why may wee not, to some such good ends as wee may imagine, then say some, aswell retaine the vse of some materiall crosses, and other images in our churches, as this? I answer, that besides that there are many other reasons, why that should not be allowed, though this thus bee, there are two euident reasons taken euen from the nature of this, and the manner of the vse thereof, that put such a difference betweene this as it is vsed and them, that no way the tolleration of them followes vpon the allowance of this. For first as I said before, this is past and gone as soone as it is made, when as those stand and abide still, and this hath the vse and end exprest, and that lawfull with the making of it, and so haue not the other theirs, neither is their vse lawfull. And therefore this is, so freed from the danger of superstition and idolatry infinitely better then those.

CHAP. 8. *Containing answers to objections that concerne some men specially, touching these ceremonies or rites.*

THUS now their maine and chiefe objections answered, touching the vnlawfulness of the vrged vse of our ceremonies, because as I vnderstand there are some, who though they bee brought to confesse, that being in nature end vsed, no otherwise then they are with vs, they may of some be yeelded lawfully vnto, yet for their parts in respect of some particular circumstances arising from their own persons and places, hold it still so vnconuenient for them so to doe, that they thinke they were better to suffer depriuation for refusing to yeeld conformity, herein something further I must adde, for the answering of the objections of such: wherfore indeed I must needs confesse, that it is most true, that the same Apostle that said speaking of outward indifferent things, that all things were lawfull for him, ads straight that all things were not yet expedient for him, all things edify not, 1. Cor. 10. 23. And therefore questionles wel may it be, that some that are perswaded of the lawfulness of others yelding, yet may doubt of the expedieney therof, both in them and in themselves. But we must withal remember (good brethren) that when *Paulo* so

so spoke, hee spake of things indifferent left at liberty, and not as then for their vse one onely way limited by the lawfull order of the Church, as now our case in this is, for then as wee heard in the fourth generall rule set downe in the beginning, the same Apottle vr- ges. *Act. 16. & 1. Cor. 11.* the obseruation of the Churches orders in such things. For the in respect of their outward vse, such things haue much altered their nature: for before whereas charity was our rule to direct vs, how, where, and when to vse our libertie therein, now the publike order of the Church, is to be our director in that respect, & both we and others in charity and loue to maintaine peace, & good order in the Church, are to conforme our selues quietly to her ordi- nances therein.

1 But thou wilt say perhaps thou hast so long disused them, & by speaking against them, made them so odious vnto thy people, as that it cannot be but much to thy discredit, in that place especially, & to the no small offence of thy people, for thee to yeeld now vnto the, though to keepe thy place and ministry, which otherwise thou hast small hope to doe. I graunt this may be, and is the case of some, and where it is so, I cannot deny, but it is the harder with such, by much, but yet I cannot think but in time, by vsing good meanes, if not by thy selfe, yet by others, these inconueniences, as great as they seeme to be, may be remoued. For first touching the disusing of them, or at least of most of them, it was and hath beene very common and ordinarie a long time, But in most places, not for that the parties that so disused them, euer thought it vnlawfull to vse them, especially when they should be vrged as they are now, vnder such a penalty, for I am sure some that haue disused some of them as long well nigh as any, yet haue alwaies both priuately and publikely, when by their text they had iust occasion so to do, and otherwise also shewed plainly that that was their iudgment of them: and shaply also would long agoe haue vsed the surplisse, if they could haue had any fit, or any at all to vse; And therefore in deed only forbore the vse of them, because they saw without danger, & without any publike offence they might so doe. In these therefore their former disusage of them, beeing but in this sort, it can be no iust cause of discredit, now to vse them: for notwithstanding, then & now, their iudgment seemes to be one and selfe same of them, namely that they thought and thinke them such things, both for nature and vse, as that they could and can be content to forbear them, when and as long, as the state will quietly permit them so

to doe, and they can be content againe to vse them rather then any way they would scandalize that, or shew any contempt of lawfull authority. If any yet will condemne such of inconstancy or leuity, or that they do so of worldlinesse to saue their liuings, they do them the more wrong, and themselues directly in their so rash iudging, offend against the nature of true christian charity, 1. *Cor.* 13. 5. and against the rules that flatly condemne all such iudging one another in & for things of this kind, as we heard in the beginning of this treatise. Such therefore are by good instruction, priuately and publikly to preserue their people from these faults, but if that will not serue against all such rash censures, they are with the Apostle, 1. *Cor.* 4. to comfort themselues with the testimonie of a good conscience, that witnesses with them before God, that that which they do, they do first in faith, that so lawfully they may do; and then that euen for the good of their flocks, and for the best discharge of their conscience before God (as they think in that respect) they do as they do herein. And therefore to draw them frō rash iudging, it were to be wished, that they knew and would imitate the modestie of *Iustinus Martir* in his conference with *Triffo*, and of *Cyprian* in his epistles to *Quirinum* and to *Inbasian*: where they may find, that the one wished that Christians might not be condemned in his time, for the bare vsing then some of the ceremonies of *Moses*; & that the other perswades that none should iudge another, or shunne communion one with another, for ther diuersity of iudgements about the thing then in controuersie, touching the baptizing againe or no of them that before had bin baptized of heretikes, which counsell as he gaue, he himselfe tooke; insomuch that *Augustine*, though therein dissenting from him in his third booke against the *Donatists*, greatly commends his moderation, & christian cariage in that point, &c. Truly for my owne part, I must & may with a safe cōscience before the Lord say & protest, that I find my self in conscience so bound to attend my flock, & to fulfil my ministerie therein, in feeding of it stil with knowledge & vnderstanding, that I cānot but say with the Apostle, 1. *Cor.* 9. *Wo is to me if I preach not stil the gospel*, such a necessity I find laid vpo me so to do & therefore I could neuer perswade my self (as I sayd before) that if for any or all these things, I shold willingly suffer my self to be put therfrō, it wold euer serue me at the last day, whē I shal appear before the iudge of quick & dead, to yeeld a reason & an account why I so did, then to make answer that I could not be suffred so to do any longer, vnles I wold cōform my self herunto. And doubtles (my good brethrē) considering y ou haue the same outward calling of the church that I haue: & most

of you as good, if not better gifts, & the Lord hath sealed vnto you his approbatiō of your ministry, by many excellēt fruits & effects the rof amongst his peple, why shold you not al be of the same mind with me if ^{not} with me, yet with Maister *Carrwright*, who as you haue heard would not haue you to forgoe your ministry, for refusing to be cōformable in these, notwithstanding the offence of weak brethren, for where offences cannot be redeemed (saith he in that foresaid place) otherwise then by leauing that vndon which the Lord himselfe hath not left free vnto vs, but cast a yoke of necessary seruice vppon vs (meaning therby our continuance in our ministry to preach the Gospell) there the case is otherwise, then that we should for the not offending of weake brethren, suffer our selues to be put from that. In deed, when (as he saith a little before) the not offending of priuate men is laid but in the scales with any thing that God hath left free vnto vs, as is the choise of meats, and drinks, then it will wey that down, but in no case as he there adds, it will in the scales so counterway the preaching of the Gospell (which is so necessary for him that is called therunto, as that wo is his if he do it not) as that for the shunning of that, he should let go so necessarie a dury. But if neither of our words nor opinions be of sufficient waight, to draw all others to our mindes, yet I would think our reasons should.

2 As for that which is vrged in the second place, namely that thou hast preacht against them &c, though as I said that make thy case in yeelding harder, yet (good brother) both you & your people know I hope, that it is no newes to heare famous men, to haue their second cogitatiōs (witnesse but *S. Aug.* bookes of retractations in matters of a higher nature then these, and for which yet there is better & more cleare light in the word) wiser & better then their first. And alwaies it hath beene counted a glorious thing to yeeld vnto the truth, thogh men haue oppugned it neuer so long before. And what should any man so stand vpon his owne priuate credit, as in comparison thereof to forget the maintenance of the credit of so gracious and christian a King, and the publike credit of so famous an estate of a Church as this of ours is, that vrges hereunto? we deceiue our selues, if we think we offend men straight in the sense that it is forbid, when they are angry at that we doe, & therefore prate & talke their pleasures of vs; but the only we so offend Gods children & others indeed, when we do or say any thing wherby iustly in truth we occasion the either to fall into an error, or into any sin, neither of which we do in this case, in obeying for the good of the, & Gods church the lawfull ordināces of the same

3 O that every one would as forcibly bend his wits to take a suruey

as well of the inconueniences of their refusall hercof, as it seemes they haue done of the contrarie. For then quickly they would and should find (in my opinion) that the inconueniences this way are farre the greater: For doubtlesse whiles they pretend conscience, as they do, for their so doing, and stand vpon so many reasons for that their refusall, as though the things whereunto they are vrged were in so many respects contrarie to Gods word, do they not thereby as farre as the credit of their persons, and those their reasons stretch, discredit both his Highnesse, and all the state of this Church, that ioyne with him in the vrging hercof, as vrgers of so many things against the word of God, to the weakning of them, consequently so much, in their reducing to conformitie of religion, and the open practise thereof with vs, both *Papist* and *Brownist*? for so many reasons they haue by this meanes put into their heads and hands, why they should hold out as Recusants still. And though I must needs confesse their cause be infinitely worse then this of these men, yet by this their example doubtlesse, they take the more encouragement to plead their blind and fond conscience, for the iustifying of their said stubbornnes and poushnesse, and also to thinke that they may be yet as well borne withall in their disobedience in greater matters (which as they thinke more deeply concerne their saluation or damnation) as this, in these things of lesser moment. And say they in words neuer so much, that they yeeld his Maiestie his iust and full tide of supremacie in all causes, and uer all persons as well Ecclesiasticall as Ciuill, yet as long as they refuse, as they do in things of this kind, to yeeld him obedience, hardly can they perswade his Highnesse (saith the libeller *T. W.* in his late augmented and printed libell against vs, that in earnest they doe meane so indeed. For in matters that God hath expressly, or by good consequent from his word commanded, first himselfe (say they) they would and should obey though hee sayd nothing, and if hee should commaund contrarie to that his word, then answer would and might be made, that they were rather to obey God then him, and therefore in such matters as this, which are neither commanded nor forbid by him, are they to shew they yeeld it, or wherein else can they? And by perseruering in this refusall, and so occasioning thereby the sentence of their ordinarie to passe against them to their deprivation, alas, to what inconueniences (besides the weakning of our selues and our whole cause) do they expose themselves, their wiues and children, and their flockes, whereunto they are so strictly bound as they are,

are, by so many bonds, naturall, ciuill, and Ecclesiastical? Surely, surely (deare brethren in this yron and hard world, men had neede be sure that they suffer for an apparent righteous cause indeede, to beate them out cheerefully to endure the manifolde vnkindnesses, thereof. O what a griefe can it not chuse but be, for many to see as it is much to be feared, it will come to passe by one meanes or other vpon this occasion, they leauing their places, that such shall creepe into their roomes, as not onely shall want the skill and will that they had to doe good in their flocks, but also that shall euen in their sightes, if not pull downe themselues, yet suffer by the common aduersary that to be ruinated that they with great labour before had built. But putcase Law should not be executed so seuerely, yet who seeth not, whiles men openly by their refusall of this conformitie lay themselues open to the danger therof, that thereby they so weaken themselues in their places, that they shall no sooner go about to bridle by other lawes, any lewd persons in their charge, but that thereby they shall prouoke them to vrge the execution of this law against them. It may be the mouths of some *Papists* & foolish protestants also will be opened against them that yeeld, & surely we see, they will not be stoppt against them that refuse. Many will be offended at thy yeelding thou saist, but more and they that are more worthy to be respected, will be offended at thy refusall; by thy yeelding thou strengthens thy self, thy Prince, & the whole state so much, by thy vnity with thy brethren that do, against their common enemy, and thine, to all your reioycing, by thy continuance in thy refusall, thou weakens all these, to the ioy of our common aduersaries.

4 To conclude therefore this point, the best aduise and counsell further that I can giue is, that as heretofore thou hast sought to gather all the reasons together thou couldest, to induce thy selfe still refuse, so much thy owne harme, and perill, and the Churches, so thou wouldest henceforth study as seriously to satisfie the same, and seeke out as carefully, reasons to perswade thy selfe that with a good conscience thou both mayest and oughtst to yeeld. For this I must needs tell thee, that thou but deceivest thy selfe, and seekest also to beguile others, as long as thou pretendest that thou refusest only of weaknesse or tendernesse of conscience, and yet wittingly and willingly thou holdest on the former course, and doest not follow this aduice. Forecast therefore in time, as well what is or may be sayd to strengthen thy conscience in the lawfull vse of these things, as euer thou
I
hast

hast, what tendeth to hold it in weaknesse still and therefore not to dare to vse them, and earnestly with thy selfe aswell forethink of the scruples and troubles, that thou maist haue in thy conscience, after that by thy standing to long in this refusall, deprivation bee pronounced vpon thee, for the inconueniences that many waies may grow thereby, as euer thou hast thought of those that may come by thy yeelding; least when it is too late, thou then cry, had I wist; Christ yeelded of his right to pay tribute to the officers of heathen *Cesar*, least he should offend them. *Math. 17. 27.* And so likewise *Paul*, though he could truly say he was free from all men. *1. Cor. 9. 19.* yet withall, euen there, he glorieth in it, not as in an infirmity of his, but as a commendable course of his, wherein hee was to bee imitated of others, that he made him selfe seruant vnto all, in such outwarde things that he might so win the more, in conforming him selfe both to *Jew* and *Gentile*, weak and strong (as there he sets downe at large) that so by all meanes, of all sorts he might saue some. yea thus he did, when there was no positive law of the Church, to binde him so to doe, how much rather would hee haue so done, if there had beene any such to haue bound him thereunto, vnder pain of ceasing else from preaching of the Gospell, which to do he confesseth then such a necessity was laid vpon him, that woe was vnto him if hee preacht it not? None of all the Apostles more seruently and frequently taught and vrged the doctrine of christian liberty in such things then hee, and namely from the rites and ceremonies of *Moyse*s law, Christ beeing come, and hauing put an end therto; and yet wee see euen hee, many yeares after Christs ascension comming to *Hiernsalem*, there at the persawfion of *James* and the brethren, to maintaine the peace of the Church, and so to winne an opportunity to do the more good amongst them, yeelded according to the ceremoniall law of *Moyse*s, to bee purified the next day with foure men that had made a vow, and entered into the temple with them, declaring the daies of the purification, vntill that an offering should bee offered for euery one of them. *Act. 21. 23.* And to the same end hee yeelded to the circumcision of *Timothie* before that *Act. 16. 3.* And yet he could not, nor was not ignorant what a superstitious opinion many of the *Iewes* then had of those things, & what a shew of a dangerous consequent the retaining of the in vse, so long after the coming of Christ might seem to haue. Howbeit as long as he knew in his conscience how right-

rightly to vse them, and he knew that *James* and the brethren vrged him to yeeld to the vse of them, but to a good and lawfull end, he thought it his duty to that end to yeeld, as you haue heard. Wherein though the successe answered not their good meaning therein, yet that is no sufficient argument to condemne his so doing, as vnlawfull, for wee know that most lawfull and commendable actions through the stowardnesse of the vngodly haue often as hard euents as that had; and we haue heard, *1. Cor. 9.* how he glories in his so doing, and layes his example therein soorth at large to be imitated of others. Indeed when these things, and namely circumcision was vrged by the false Apostles, as necessarie to saluation, and as a thing to merit by, and to tender vnto God any part of his proper and immediat worship, then the same Apostle is most stoute in the refusal thereof, and therefore in that case by no meanes, as he writes *Galathians 2.3.4.* would he yeeld that *Titus* should be circumcised, and hee most confidently assures the *Galathians*, that whosoever (meaning with that opinion thereof) should be circumcised, *Chap. 5.2.* Christ should profit them nothing at all. Otherwise yet when it was vsed but as an indifferent thing, without any such superstitious opinions tied thereunto, euen in the same Epistle twice, hee sayd thereof, that neither circumcision, nor vncircumcision was anie thing, but a new creature, or faith that wrought by loue, *Chapter 5. 6. and 6. 15.* for as he sayd in another place, the kingdome of God is not meate nor drinke, but righteousness, peace, and ioy in the holy Ghost, *Romans 14. 17.* And (God be thanked for it) vnlesse we would wilfully offer the Church of *England* manifest wrong, we cannot say that any such superstitious opinions are tied by the ordinance or meaning thereof, to any of the rites and ceremonies that it prescribes vs; but that they are imposed no otherwise then such things lawfully may bee, and therefore I would thinke that this example of Saint *Paule* giues vs a plaine light how to carrie our selues therein, and accordingly to say, the wearing or not wearing of a Surplisse, the making or not making the signe of the Crosse, is not any thing. For the best and most honourable defender thereof that hath beene, and whose sayings thereof for his learning and place, may worthily be taken for the true meaning of our Church therein; hath of the Surplisse said in plaine words, *Pa. 25 8.* of his foresaid book, that he thought none that would communicate with vs in the vse of the Sacraments, though either the

better or the worse thereof for the externall habit of the minister, and of the other as much (as we haue heard before.) These things therefore duely and without partiall or preiudicate opinion weyed and pondered, I hope will be sufficient to perswade that lawfully, & with a good conscience we are rather to conforme our selues to the order of our Church in these ceremonies, then for refusing so to do, to incur the sentence of deprivation of ministry and all. Having therefore thus sayd what I thought fit, and I hoped might serue the turne for this, let vs now proceed to the consideration of the other exceptions, that are made against conformitie required, taken from the things that by order ministers are enioyned, by the booke to read or vse.

CHAP. 9.

Touching the practise of the orders in the booke of reading of the Scriptures Canonically.

THough by a rubricke in the tract of the Communion, we be directed to read *Homilies*, yet seeing that concernes onely such as cannot or will not then preach: and none such (for any thing that I heare) refuse to yeeld the vrged conformitie, we may (whiles we are in hand only with this point) omit saying any thing of them, reseruing that which we haue to say thereof, vntill we come to the other point, touching subscription, within the compasse whereof the allowance of the reading of them indeed comes, not onely by meanes of that rubricke, but also by vertue of the 35 article in the booke of articles. The things therefore that now only we haue to consider, are the exceptions that the refusers of conformitie make against the order that the booke appoints, first for the reading of the Scriptures Canonically or Apocrypha, and then against other things set downe in the same to be read, in the formall vse and practise thereof, in all which I will strue by how much I haue bene longer then I had thought I should, in the former, by so much to be the briefer. In the order appointed by the booke touching the reading of the Canonically Scripture, three things are misliked, namely that thereby a great part thereof is not appointed to be read at all, that some portions thereof are appointed to be read at such times as they are, as namely the *Epistles* and *Gospels* the first day and Sunday of Lent, the Epistle on *Innocents* day, and the Epistles on Easter eue and *Michaels* day, & lastly that the portions of scripture inserted into the booke, and the Psalter annexed thereunto, are so pre-

scribed

scribed thereby to be read as they are, wherein yet there are many knowne faults that by no meanes can stand with the same Scriptures in the originall tongues wherein they were first written. The first, whereof is prooued to be a great fault, for that it is a kinde of taking from the word, and forbid, *Reuel. 22.* and a depriuing the people of one good meanes the better to enable them to search them: and so is the second said to be, for that by the precise appointing them at those times, the people are occasioned to mistake and to misunderstand them, and likewise is the third, for that so there is false witness borne both against the scriptures, and the spirit of God the authour thereof, as to haue said and meant that there, which they neuer did. But to the first of these, for any thing that I can gather out of the 14 Canon (for by the statute made at the first, *Eliz. 1.* to establish the booke, as well all addition, detraction, or alteration thereof, in the vse and practise of it was forbid as it is now by that Canon) it may as well now as before, and indeed both before and now truly and iustly bee said that no such inconuenience neede arise by that order, for that no minister eyther by the booke, or by any other ordinance of our Church, is any way forbid, ouer and aboue those that are appointed (being allowed to be a Preacher) to read any or all of those that are not, at such times as he shall thinke good, with exposition thereof, and sure I am, I my selfe haue so done, and in full perswasion that therein I haue done nothing against order therin taken eyther before or now. For doubt lesse any man may iustly think that by our Churches order they were onley so left out as they are, in that they were not thought so lightsome and easie to be vnderstood as the other, that are appointed to be read, being but barely read without exposition and interpretation: and in the meane time none that can, are forbid to read, and studie them priuately: But if they were by the Kalender as well appointed as the other orderly to bee read, yet, in that in parish Churches the people com not together, but vpon few daies in the weeke, they might misse the hearing of most of them as well then as now. And as for the second, the inconuenience imagined to arise therby, euery minister that makes scruple at conformity, being a Preacher as commonly and generally he is, that likewise he in reading of those Scriptures at those set times by soundly interpreting them, and preaching thereupon, which the booke nowhere nor any other Canon forbids him, may preuent. And touching the last I hope shortly all occasion of that objection will be removed

moued when the new translation by his Maiesties most Christian
 and Princely order in hand, shall be finished, and authorised as the
 onely authentick translation to be vsed in our Churches: and in the
 meane time I am perswaded that no Bishop in this land, will denie
 any minister (that can and will in peace and quietnesse vse that his
 liberty) to read all the foresaid Scriptures, in the booke according
 to the great Bible by order alreadye from themselves appointed to be
 in Churches, that we may read the Chapters out of it: for though we
 may find that the Booke appointes Epistles & Gospels, Chapters and
 Psalmes to be read, yet no where shall we finde there eyther that they
 are said to be any part of the Booke, (and therefore they were left out
 in the latine translation thereof) or that it ties or bindes vs to any
 one certaine translation for the same. But if it expressly did, may
 we iustly thinke that it is contrarie to the word, to read the Scrip-
 tures to the common people, in a translation that hath such faults, as
 the originalls thereof rightly vnderstood sometimes will not beare?
 Doubtlesse then I feare (in faith and assurance in our consciences
 that wee doe alwaies well therein) we shall neuer allow them to
 read, or to haue read vnto them the Scriptures in any translation
 at all: for when can we be certaine that any translation is free from
 all such faults? vnlesse therefore with the Papists we would debarre
 them from hauing and hearing the Scriptures at all in the vulgar
 tongues, we must be contented that they read and haue them read
 vnto them in translations that (happily when we haue all done) may
 haue some such faults, And this is it, that both they and we must con-
 sent our selues withall in this case, first that the faultes be such, which
 though they stand not full with the originall, yet they import not
 any error against any necessarie truth elsewhere taught in the Scrip-
 tures, of which kind (for any thing that I can remember) amongst
 all the faults noted in the foresaid inserted Scriptures, in the booke
 there is not one: and then that those faults are not so defended by our
 Church to be no faults, but that alwaies it hath beene permitted the
 godly learned ministers in preaching of any of the said Scriptures, in a
 wise and discreet manner, notwithstanding, to acquaint the people
 with the sense most agreeable with the original: yea we see most of
 the same faults corrected and amended alreadye in the foresaid great
 Bible, commonly called the Bishops Bible: and now againe, that
 that whole translation and others are to be examined and so all faults
 that haue past in any hertofore (as far as the learning and diligence of
 man

man can reach vnto) are to be reformed, all which duely considered I hope may serue to answere these objections.

C H A P, 10.

Touching the reading of the Apocrypha.

NOW the next is touching the bookes appointing the *Apocrypha* to be read as it doth, wherein many faults are found also, as that they are appointed publicly to be read at all, that they are appointed to be read as Chapters of the holy Scripture of the olde Testament, and as more edifying then the Canonically omitted to giue roome for the, and that often there is a speciall choyse of them, for certaine solemne feast daies or holy daies. All which obiections (as I sayd before) the Deane the of *Chester*, now L. Bishop of *Rocheſter*, (no man then or there finding any fault with that his answer, in the conference before his Maiestie) shewed was needlesse, because by the preface set before the second volume of homilies (which is by order of our Church allowed & authorized as well as the booke, and indeed published since the bookes first authorising in the year 1563. and therefore euen by that circumstance more likely and fit to serue in this point to explaine the meaning of the booke,) the minister is exhorted to wey and to read his Chapters priuately before he come to read them publicly, and thereupon, if in his discretion he thinke it fitter and more to edification, to read a chapter of the new for any that is appointed of the old, then so to do. And indeed this being euen so (as any man may see it is in that place) in that thereby he is so left to his discretion to change any chapter appointed to be read of the old, and therefore thereby some times may so do with a canonically chapter, what reason hath any man to thinke, but that hee may so do also with the *Apocrypha*? or who can truly say that euer yet any minister was troubled for his quietly and peaceably taking and vsing his liberty herein? you heard also before, what the same reuerend man truly reported to haue beene said by his Maiestie in the foresaide conference, touching the omitting the reading of any apocrypha chapter, that iustly might be charged with any fault, crossing the canonically, Page. 63. of his report thereof, since in print. Further, certaine it is that Doctor *Abbot* Deane of *Winchester*, one called also to the foresaid conference and

and then vicechauncellor of *Oxford*, in his answer of late published against Doctor *Hill*. Page. 317: vrgeth againe the direction of the said preface, to the second booke of *Homilies*, published by authoritie 1563, whereas the booke was authorised some foure yeares before, to proue that the minister by warrant from thence, may lawfully instead of any of the *Apocryphall* Chapters appointed to be read on sundaies and holy dayes, and therefore much more as hee saith vpon the working dayes, as he in his wisdom and iudgmēt, shall think fit, vsing prudence and discretion in that behalfe, read other canonically lessons, and so likewise others in print, haue answered this obiection since (as it should seeme with the good liking and allowance of them that be in authority, which being so, all the branches of this obiection, are euen thereby quite cut of, as also all the hard consequents & imputations by reason therof imposed vpon the booke, or the order thereof, so farr as conformity in vse and practise therunto reach, are vtterly remoued, especially seeing also in the preface of the booke, it is said that nothing is therby appointed to bee read, but eyther the pure word of god, or that which is euidently grounded thereupon, and the late *Archbishop*, as plainly refuses to defend any thing allowed thereby, to be read, not grounded vpon the word of God: Page. 720, of his foresaid booke. But suppose the worst, namely that it be not, or were not so, or if it had beene so, that now yet by better view of the Callender, for the order in this respect in *August*, and by the canons, it were taken away, as some alleadge (though looking thereinto, and as seriously considering therof as I can, I find nothing to lead any man iustly to think, that in that regard the case is any thing altered, or otherwise then it was before) yet though by the booke we be tyed neuer so strictly to read them, yet we are not thereby bound to iustifie them to be faultlesse, neither do we, for likewise by the said booke, by a certaine rubrick in the treatise of the communion, wee allow sermons to be made, and if we read not a homily, wee should preach, & yet we thereby do not iustifie all sermons made according to that order, alwaies to bee without all faults, but surely most, if not all the supposed faults against them, that by the book are appointed to be read, by fauourable construction, would bee much lessened, if not quite remoued. And in that by the very expresse order of our booke, wee are both before, & after we read them, to note out of what booke euery chapter thereby appointed to be read, is taken, and in the sixt article of the booke of articles published first &

concluded on, in conuocation, 1562, which was three yeares after the booke was first authorised, all the Apocrypha bookes are apparently seuered from the canonicall, & there further it is said, that as *Hierom* saith, the Church doth read them for example, of life & instruction of manners, yet it doth not apply them to establish therby any doctrine, it is most euident, howsoeuer they are appointed to be read and some canonicall omitted, and on some solemne feast daies, and holy daies, and as chapters of the holy scriptures, or of the old Testament, that yet by none of these, or all these together may wee, or can wee gather, without doing the Church of England manifest wrong, that euer it was or is her meaning to equal them, much lesse to make them in dignity or in edifying superiour to any of the canonicall, but rather indeed all these notwithstanding, her meaning and desire is, that euerie one should know that they are but *Apocrypha* chapters, and therefore farre inferiour to any of the canonicall, especially wee hauing acquainted our people as we should which bee canonicall bookes, and which bee a pocrypha, teaching them euen by their names so know and discern them. In common charity therefore wee are bound whensoever either in the booke or in the Homilies, they are said either to be Chapters of the old Testament or holy Scripture, to conceiue (whereas holy scriptures, or old Testament, are taken either according to the vulgar and common speech, for all that commonly is wont to bee bound together in Bibles with the holy scriptures of the old testament, or more properly and strictly, for those onely bookes therof, that we are sure were written by such direction of the holy spirit, that preserved the writers thereof, from all erring therein, which therefore onely wee count and call canonicall) in so speaking of them, that the said books speake, and therefore are to be vnderstood so to do, onely in the former sense. And when therein there is comparison made betwixt chapters of the old testament of lesse, and more edifying, we can not, for the foresaid manifest difference acknowledged to be by our Church betwixt all the canonicall bookes of the Old Testament, and all the *Apocrypha* euen in that respect, vnderstand it to be betwixt any canonicall appointed to be read or not read, and the *Apocrypha* set down to be read, but only betwixt the canonicall appointed thereby to be read, and those that are not. And looking into the Kallender for proper lessons for sundays and holy daies, in that therby I find none but canonicall appointed for the sundays, and *Apocrypha* often for

Saints daies, I alwaies haue taken it, that euen thereby our churches meaning was, plainly to giue vs all to vnderstand, that as shee in her regard and estimation preferres the Lords daie, before all other holy daies, so she would haue vs euen by this order to see, that so she preferred the canonicall, before the Apocrypha, in worth, credit and dignity: but suppose the comparifon shold by the booke be meant of certaine chapters of the Apocrypha; it is so, for that the same are wholly consonant with the canonicall, and are more now to our edification, then the canonicall, either for their hardnesse, or for that now they doe not so much concerne vs. These things therefore wayed indifferently, and with mindes rather seeking to be satisfied, where iustly they may, then needlesly still to keepe stones, and blocks in their way to stumble at, I trust the force of this obiection is so remoued also, that henceforth it will stay none that duly considereth hereof, from peacably yeelding, this notwithstanding, to conforme themselues to the vse and practise of the booke.

CHAP. II.

Concerning the interrogatories in Baptisme.

THe next thing of any moment, that I find troubles and hinders men from yeelding to conformity, is the order of the booke for the interrogations and answeres in the tract of baptisme, wherat I the lesse must needs marvail, for that I find by the 23. *Epistle* of S. *Au*: that one *Boniface* a learned Bishop in his time, was also troubled therewith: but then I must needs say againe, that I find in the said *Epistle*, that it first appears, that they were euen then in vse in baptising of Infants, in effect as they are now, and that there the said S. *Aug* sets himselfe earnestly in the best manner that he could, to defend the vse of them, against all the obiections of the, said *Boniface*; yea further certaine it is, let any man read *Dionysius ecclesiasticall Hierarchy*. Cap. 7. & he shall there find, that in that Authors time (who-soeuer & what-soeuer he was) they were also in vse, and likewise of some misliked, and that therefore he to defend them, expounded then the promises there, that the godfathers make, as also our late *Arch-bishop* doth, defending the same Page. 611. as made onely to signifie, that they will vndertake to doe as much as shall lye in them, that after, the child liuing to yeares of discretion, it shall performe that which they promise and vow in the name thereof, which therefore in the first entrance into our Catechisme; euery one is taught to pro-
fesse,

fesse, that thereby he taketh himselfe bound to do, and therefore accordingly that he will. And surely hereupon it is also that in the new addition to the Catechisme also it is sayd, that the child performes faith and repentance, in that they promised them both in the name thereof, so speaking for that so they are both vowd and professed in the name thereof, and not as some hardly take it, as though now therein, it were the meaning of our booke, to teach either that both these are actually in euery child that is baptized, or that one may beleue and repent by another, but only so to shew that their good hope was, in so promising in the name thereof, that in time it should and would. To this effect *S. Austin* in the latter end of his 105. Epistle, hauing an eye to the like use in his time in answering for the child, most plainly writes, that truly the child so answers by their mouths, and beleues by their hearts and mouths that so confesse for it; as it is there new borne, by the ministerie of the baptizer. See him also, to this purpose: *de verbis Apost. Jer. 10.* And indeed who so only considers the words of the booke, not only in the questions and answers themselves, especially as they are set downe in priuate baptism, but also in the exhortation, precedent, and consequent, in the tract of publike baptism, as also what is set downe concerning the same in the entrance into the old part of the Catechisme, shall be enforced to see, that the said questions are proposed to the infants, and that the answers are made only by the godfathers and godmothers thereunto in their names, for & of the hope, which they in christian charity haue of them (which teacheth them to hope alwayes the best, *1. Cor. 13. 7.* of such as are so borne in the Church, & descended, & come of Christian parents, *1. Cor. 7. 14.*) because they are not able then so to answer for themselves. The reason and ground of which custome is, that in the administration of this Sacrament the Church alwayes hath thought, there is to passe a mutuall stipulation & couenant betwixt God & euery partie to be baptized; and therefore seeing children born or descended of parents, wherof but one is a christian, so far herby are sanctified, as that they are admittable to, and capable of baptism, *1. Cor. 7. 14.* & yet not able either to offer themselves thereunto, or expressly themselves to make the same, they that in the name of the parents & congregation present the therunto, should in this sort and manner, as our booke appoints it, do it in their names; thereby not only shewing what they hope they after will do, but so binding themselves also to be what means to them they can, that when they come to age & to discretion, they shal perform al which they

promised for them, or in their names. Which as his Maiestie said in the foresayd conference, when question was about these, ought the lesse to seeme strange vnto vs, for that it is an vsuall thing for gardians to orphans and children, to aunswere and to promise sundry things in the names of their sayd pupils and wards, and that yet the forelayd pupils and wards, are after to thinke themselves bound as well to performe the same, as if they had their owne selues being of yeares of discretion so answered and promised. Whereof also another experience his Highnesse gaue vs in his owne selfe, and that when he was crowned king of *Scotland*, being then but an infant, yet then his nobles answered in his name, as he himselfe would and should haue done, if he had then bene a man, and therefore whereof he had euer since bene and would be hereafter as carefull to performe the same, as if he had himselfe made the sayd answers. It may be at the beginning this forme was prescribed to be vsed, onely as some thinke, to such as when they were baptized were of discretion and vnderstanding, thus to answer for themselves, and yet very likely is it also (that so the rather it might appeare that the Church would haue all men to vnderstand that the baptism of such and of infants also was one and selfe same baptism, and that they therein aswell as the other entered into couenant with the Lord) that it was thought fit and necessarie, that the same answer, should be made by some of the congregation alwayes in their names, that the other made themselves. Wherefore to conclude this point, in my opinion, well and iustly hath againe our late *Archbishop*, Pag. 602. of his answer to Maister *Carrwright* concerning this obiection sayd, why should it not be as lawfull for the Church of *England* by publike authoritie to appoint godfathers and godmothers, thus to answer in the name of the child, as for the writers of the admonition, to allow vpon their priuate fancies, that parents or some in their roomes in case of their necessarie absence, should in the childs name, make confession of the Christian faith and desire to be baptized therein? Thus therefore in the name of the child they professing and desiring, what is it but in the true meaning of the booke in Christian charitie, and hope so to do, for that they are perswaded, that if the child were of age, it would euen so do, profess & desire, & therefore that they in the mean time do so in the name therof, in full expectation, that when it shall, it will account that by them it selfe so did, that so the Conenant betwixt God, and it may in this Sacrament stand ratified therein. And yet in some sence according

according to Christs saying, *Math. 18*, it might well bee defended; that such little ones beleeue in him, as habitually they are reasonable, not actually.

CHAP. 12.

Answering diuerse obiections against the booke touching baptism and other things there ordained

ANd seeing by Christs baptism, and his ordaining of this sacrament, water was allotted to be the outward part therein, why may we not according to the booke, both say and thinke that thereby the water of the flood *Jordan*, wherein he and others were baptised, and all other water, was indeed sanctified (meaning as the outward element in a sacrament by the institution therof, was, and is thereby sanctified for that vse) to the mysticall washing away of sin? As for that which is further objected against that which is set downe, in the foresaid parte of the *Catechisme*, touching two sacraments, only generally necessary to saluation, the meaning onely is, that there are onely 2 such, taking a sacrament properly, as thereafter it is desyned, and that they two are necessary so to saluation, as by no means without danger therof, they may be contemned or neglected, and that for all christians, first or last, yong or old, and then what iust exception can there be made at all against that? So also by the order that is now take in the booke, that the lawfull minister only shall priuately baptise the child, the old obiection against the conditional baptising of it after in the case mentioned in the booke, is sufficiently taken away, for now that will neuer neede to be put in vse. And as for the ring vsed in marriage, the words with my bodie I the worship, or the resemblance that it is said there to haue of the spirituall marriage betwixt Christ, and his church; I finde not that any seeme greatly to stand at any or at all of these. And if they should, surely they could not therein finde any iust cause; for the ring is but ginen & taken as a ciuill token betwixt the parties that are married, of the promise and couenant that therein they make one to the other: and the word worship there vsed, doth but import that worship or honor that growes vnto the woman by marriage, in that thereby man is so made her head that she hath in the phrase and sense of the Apostle, thereby also such a right of, ouer and in his bodie, that thenceforth it is not his owne, as it was before, which whiles by marrying of her, he intitles her vnto, very truly hee

may say in that sense, that with his bodie he doth her worship, and finding the holy ghost, so oft hath taken delight vnder the shadow of marriage betwixt man and woman, to set forth vnto vs the spirituall marriage betwixt Christ and his Church, the speech in the booke beeing to bee vnderstood no otherwise, but as hauing reference onely thereunto) as indeed iustly it cannot) no iust fault can be found thereat. Now as for all the rest of the obiections alledged against precise conformity in the practise of the booke, from certaine words & phrases in sundry prayers and parts thereof, which seeme hardly and harshly to be set downe, yea so as without some alteration they cannot well be so vsed, to helpe vs in that, we are to call to mind againe his Maiesties pleasure (as I noted in the beginning of this treatise) most graciously deliuered vs in the conclusion of the conference, that hee would haue vs to take euery thing in the best sense we could, for in that sense only he would haue vs to vnderstand that he vrged them to be vsed and yeelded vnto: for in this case, we but so doing, there is nothing so hardly set downe, but that taking it and explaining it as the very booke meanes it, and as the publikly professed and authorisied doctrine of our Church doth lead vs, the offence thereat will be remoued.

2 Then secondly, howsoeuer some now (so the better to countenance their refusall to yeeld this conformity (though in some sort they haue seemed better to like thereof heretofore) perswade themselves, & would also perswade others, that now they are more strictly bound to follow in euery thing the precise letter of the Booke then before, by the new Canons, and the declared meaning therein of the Church in that respect, we are to vnderstand that both contrarie to his Maiesties foresaid declared pleasure in that point, and contrarie indeed both to the meaning of the booke and those Canons, it is so conceined: for if that were so, that now vpon no circumstance or due consideration the precise letter thereof might be altered at any time, then we should neyther burie, baptize, nor visite any but males, and though there be but one to be baptised, we should yet alwaies vse the plurall number in speaking thereof, for so onely runs the letter of our booke: yea (that more is) if conformitie now vrged bound vs to such a precise and strict following the very letter of our booke in euery thing, then thereby we should be bound to breed the Bishops and the whole state, more trouble by our exact so doing then they breed any by the vrging of it. For by the last rubricke in marriage

marriage, euery married couple should receiue the Communion that day, and by an other, euen the last also in the tract of confirmation, it is flatly set downe, that none are to be admitted vnto the holy communion, vntill such time as they can say that Catechisme, and bee confirmed, for all wise men will and may easily conceiue, that if our conformity bound vs so strictly to the letter of the book, that by force of these two Canons, no Papists or Brownists that refuse utterly to communicate with vs, nor any else that cannot both say the whole Catechisme, and were not confirmed also, might by any minister of this Church lawfully be married, what inconueniences soeuer otherwise grew thereof, and likewise that all vnconfirmed, old and yong, man and woman, noble and ignoble, should be held from the communion, vntill they could all say the Catechisme, and were also confirmed; there being therefore so few in comparison of the rest that are thus qualified, what a stirre would this breede? Ministers in most places should haue far lesse to doe, then they haue in marrying and in ministring of the Communion, and the Bishops would be driuen to spend all their time and liuing in confirming of the vnconfirmed, or the whole land would mightily be disquieted in running and seeking vnto them for no small space. The makers therefore of the Statute *Eliz. 1.* First to authorise the seruice Booke, though thereby as strict order is taken for the vniforme practise thereof, as euer was by any Canons since, without any alteration thereof, yet most wisely foreseeing, as well the mischief and inconuenience that might growe in time vpon some circumstances in following tooo precisely the letter thereof, hath onely made penall the wilfull transgressing the order thereof, and obstinate standing therein. And therefore also in the second Article, whereunto subscription is made touching the vse and practise of the Booke, he that therevnto subscribeth, promiseth onely to vse the forme in the said Booke prescribed in publicke prayer and administration of the Sacraments and none other. Whereby it should seeme to mee, that the edge and force both of the statute law and Canon, is against Papists and Sectaries, that will vse new formes or rites quite differing from this Booke, or but little or none of this, and not against such as are carefull to vse the whole form & substance of this without any alteration thereof at all, but vpon due circumstances, & iust consideration, reason and occasion, and that in peace and silence also answering yet alwaies by that their alteration or explanation, the true end and sense therof.

as much as any way conueniently may be, and therefore we may be sure that such alteration onely of some occurrents therein, is lawfull and allowable. As for example, when reading the Collectes appointed to bee read on Christmasse daye, or Whitsonday, certaine daies following, the minister quietly and in good discretion, chuses rather to say, as about this time, then as the verie letter is, this day, because he knowes that Christ was borne but of one day, and the holy Ghost likewise in that extraordinarie manner came downe but vpon one: or when in the receipt of the communion by himselfe, or in his owne person, he chaunges the words appointed to be used in the deliuerie or receipt thereof; namely the words, giuen for thee, into these words giuen for mee: what Bishop or Ordinarie in the land can or will dislike him for so doing? Likewise, in the foresaid cases, doubtlesse the meaning of those rubrickes onely is, that they shall communicate that day if there be a Communion then, & they be fit, & that none are to be held to be fit to be admitted thereunto, but they that are confirmed or which for knowledge, age and discretion might well haue beene. And so though the booke prescribing a common rule and order for the burying of all such as in such a Christian Church as this is, shall die (in Christian charity and hope that all would die like Christians) appoints the minister to say in committing his body to the earth, that he doth so, in sure and certaine hope of resurrection to eternall life: and therefore after also to pray, that they together with that their brother may haue their perfect consummation and blisse in Gods eternall and euerlasting kingdome: yet now without any breach of that order, by the ^{or} other Canon, Persons dying excommunicated, *Maiores excommunicationes*, for some grievous and notorious crime, when no man is able to testifie of their repentance, the minister is not to burie at all, much lesse in the precise forme, and with those words. And otherwise it is well knowne, that murderers of themselves, and sundrie other notorious offenders, dying in and for those their such crimes, ministers are not by that order, or by lawe, at all bound to bury: and therefore not in that very manner. Wherefore then, as the very reason giuen in the Canon in the foresaid case shewes, when both the minister and most of the parish knoweth (as the case in my knowledge both hath beene, and therefore may be againe) that one comes to be buried, that liued and dyed most profanely, more like a verie Atheist, and a grosse infidell, then like any Christian at all: who

who doth not see, that the discrete minister (yet therein nothing crossing eyther the meaning of the booke, or the intent of the authorisers thereof) may in his wisdom and discretion, in such sort use, and alter those words: as that neither he burie his bodie in sure and certaine hope of the resurrection thereof to eternall life, as the body of one that died like a Christian indeed, nor that he be enforced to say, that he and the rest there present, may haue their consummation with him in Gods euerlasting blisse & kingdome? For we may be sure that it was neither the meaning either of the book or of the authorisers therof, first or last, in those set and precise words and tearmes, to bind the ministers to bury any but such whom with a good conscience they so might. And yet who knoweth not that fit it is, that for the maintenance of good order, the rule should be so generally set downe, because it is not fit (many amongst such a multitude of ministers as be in this kingdome, lacking due discretion) to leaue all or any in such a case simply at their owne liberty? And yet againe, who is so simple but he vnderstands, that hardly can any rule in such matters, be so generally set downe, but that euer the equiry therof, & the true meaning of the prescribers therof, will & may admit of some instances to the contrary! Howbeit Gods mercy being so infinite as it is, and we in Christian charitie being bound but as we are, to hope and to iudge the best of all that die amongst vs, doubtles in this respect, the instances will be but few, and very rare: and yet euen then to preuent all inconueniences that might grow by the rashnes & indiscretion of some ministers, I would wish none to take liberty of themselves to alter this form, but by allowance of authority, vpon due information of the particular occasion first obtained: which when there is or shall be iust cause, I am fully perswaded, would easily be obtained, and I wish it should. For it cannot stand with the rule, wherby the Church is bound in all her orders to haue especiall care that they tend to edification alwaies; to tye her ministers in the buriall of the dead, to equall such, in and by such words, with her best and liueliest members. As for that which is misliked in the booke, touching priuate absolution, in the tract of visiting the sicke, in my opinion there is no iust cause thereof: for doubtlesse in the case there mentioned, such priuate absolution is very necessary and comfortable: and the meaning thereof is no more, but that they so repening and beleuing as is there specified in the booke, we, as the ministers of God assure them, that he doth absolue them of their sinnes so repented of. And indeed there is no

difference in the true sense and meaning, betweene this and the generall absolution, or pronouncing of the sins of the penitent to be forgiven, with good allowance vied after the generall confession of sins in the beginning of morning and evening prayer: but that there it is pronounced generally to all there present that are truly penitent, and beleue in Christ according to the Gospell: and here particularly but to the sicke party, likewise so professing both faith and repentance. And why may we not in the Collect of Trinitie sonday pray as there the booke appoints to be deliuered from all aduersitie; as well as in the Lords prayer to be deliuered from all euill? For the Church and her members (at the least some particular Churches) sometime may haue rest therefrom; but if not, and she were sure thereof also, why may she not yet so pray, to shew her desire that she might; as Christ did, that the cup might passe from him, which he knew should not? These things duly considered, I remember nothing of any moment in the booke, to stay any man from yeelding to conformity in the vse and practise therof. For, as for the few supposed incommodious phrases in some other prayers, they will and may be easily remooued, but by taking them in the best and fairest sense, most standing with the substance of sound doctrine otherwise publicly professed, and authorized in this Church, which vntil euident cause be giuen me to the contrary, euery one in duty is bound to do. For, what reason hath any man to think, but that our professed & authorized doctrine, and our prayers and practise agree? Our Church therefore disallowing prayer for the dead as it doth, and requiring alwaies stedfast faith in our prayers, we may be sure therby, we are only in the Letany so taught to pray that God would not remember the sinnes of our forefathers, as therefore to take vengeance of vs: and in the two collects, the first after the offertory, & the second after Trinity, to feare, and to distrust, only in respect of our selues, but not in respect of Gods mercy in Christ at all. Wherefore, hauing now thus said, what I hope may be sufficient to moue my good brethren for the Churches peace & good, and also for their owne, and to preuent greater inconveniencies, to stand forth no longer in their refusal to conforme themselves in their practise to the orders of our Church, required at their hands: let vs passe on to that which yet seemeth to be wanting, to perswade the also, if and when need shalbe, in the same respects, rather to yeeld to the vrged form of subscription, then either therefore to shun to enter into the ministry, when otherwise they are fit and might, or for the refusal therof, to be debarred of the vse of their gifts therein.

CHAP. 13.

Touching the yeelding to the now urged subscription: and answering certaine objections against the same.

BEing therefore now come to the question about this subscription howsoever heretofore it was doubted whether it had any expresse law or canon to warrant it or no, now wee are put out of doubt thereof by these last canons, and namely by the 36, in that wee see and know them all to be so authorised by his Maiestie as they are, who hath full and sufficient authority by his highnesse tytle & prerogatiue confirmed vnto him by expresse law otherwise, so to doe. And therefore we cannot be now ignorant, but that our reuerend fathers the Bishops, haue thereby authority, to vrge such ministers thereunto, as bee vnder their iurisdictions, at such times, and in such cases, and vpon such occasions, and in such manner, as are expresse in the said canons, and also vnder the penalties to the refusers, then specified in the same. Wherefore as I said of the former so I must needs say of this, so farre as there is nothing within the compasse thereof, either in the owne nature, or as it is meant by the order of our Church, and the gouernors thereof, contrary either to sound faith or good manners, taught in Gods word, conscience (in respect of them and this their authority which they haue now by law or canon, though not in regard of the bare nature of euery thing within the reach of the same) without all question doth bind vs, for the Churches good, and our owne, to yeeld thereunto. And this is certaine, the first Article touching his Maiesties iust Title and supremacie therein set downe, & the last touching the booke of Articles (so far forth as they concern faith & the sacraments) all mē of our religion & profession that hold communion with vs, haue alwaies since subscription hath beene first required, beene willing and ready to yeeld the same, acknowledging, as by the lawes of the realme, so also by the lawes of God, for the plaine and manifest truth therein contained, that they were bound in conscience also, euen for the matter thereof, so to do. The question therefore concerning this point lies in this, whether the rest contained in these thre articles mentioned in that 36 canon, & in the form there set down, may be yeelded vnto with a safe & good conscience, wherūto first I say, that cōparing the Articles wher vnto now subscriptiō is required, with the 3 that formerly were wont

to be urged, touching either the whole, or the rest, now only in question, I find no great difference; some words are added in the first somewhat more fully to expresse his Maiesties title and supremacy, wherof therefore I think euery one likes so much the better, and as for the second, it is word for word, the same it was, and that requires that by our subscription therunto, we only aduouch, that those two bookes therein named (the booke of common prayer, and the booke of ordering Bishops, Priests and Deacons) containe nothing contrary to the word of God, and in the last, as I finde these words added; (now to make it plaine how many articles the said booke of Articles containes) *being in number 39 besides the ratification*, so I obserue for the word beleueth, vsed before touching all the Articles therein contained, as it there is expressely set downe, a softer word put, namely acknowledgeth, so that herein euen in the construction of those that most mislike and write against the former, it is most cleare, that this now urged is in respect of the matter therof, the very same, if not better and easier, then it was before, especially considering also the things amended & explained in the booke of common prayer of late, as was noted in the beginning.

2 If any say yet, now it is worse then it was, in respect of the forme, because now is added *ex animo*, where it was before but *volens*, that is such a difference, whereupon it will not follow that it is one lot worse then it was before: for who can indeed say or write that he doth a thing *volens*, and yet not *ex animo*? it also appearing by that which I haue said already of the former point, that our Church by these last canons, hath in nothing made the sense of any thing harder then it was before, it must needs follow that now to refuse thus to subscribe, for any that haue subscribed before, is rather an argument of inconstancy in them then otherwise. And this is well knowne, and doubtles the Bishop (I am perswaded, by publike record vnder our hands) can proue, that very few or none of vs, that haue entred into the ministry, or haue beene instituted or admitted by them to any liuing since the thirteenth yeare of her Maiesties raigne that last was, but wee haue both for the one, and the other, (how oft so euer that hath beene in the latter respect) so oft subscribed *vnto*; the consideration whereof, one would thinke might bee some motiue vnto vs, the lesse to sticke at it now againe, if neede so require.

3 This also in my opinion, may bee an other of some force the

cher to draw vs thereunto, that we plainly see in the second article, the reuerend fathers and our brethren that first with them agreed in Conuocation, that this forme (to breed vnitie and vniformitie, as they hoped) of subscription should be vrged, thereby only concluded that we should aduouch nothing to bee contained in those two bookes mentioned in the second article, and about which indeed all the question is, as I haue sayd, in this case, contrarie to the word of God. Which (as I, and many others haue heard some of the chiefe that then were) protest, they did of purposetherby to ease the consciences of the subscribers, as much as might be: for that as they knew sundry things within the compasse of the said bookes to be *prater verbum & diuersa à verbo* (which was lawfull enough in things of that nature that they were) so they knew also, that it was far les to say accordingly that they contained nothing contrarie to the word, then that all things contained therein were agreeable to the word, as they require we should say touching the booke of Articles, containing the most substantiall grounds and points of the doctrine of faith and the Sacrament, whereof the third article is: vnlesse therfore in their sense, we can shew some things that those bookes containe contrary to the word, we say nothing against the forme of subscription thereby required.

4 To say or thinke that the booke of Common prayer contains some thing contrarie to the word of God, either because it appoints the Canonickall Scriptures but to be read as it doth, or the Apocrypha chapters mentioned in the Kalenders, I hope by that which I haue said before, at large of both those points, it wil or may appear, that therfore it is not so. For therby I haue shewed that in good construction, (and but yet in such as may well stand with any thing set downe in those bookes) in both those respects, it contains nothing but that which a man may lawfully accordingly practise & conforme himselfe vnto, & therfore nothing contrary to the word: and the like also I hope I may assume of all the rest contained therein, in the foresaid discourse cleared of the obiections made against the touching conformity: & that therfore now againe, I shall not need to trouble the reader with any further reherfall therof. For as I said in the beginning, so far as one may lawfully & with a good conscience go in his practise & vse, he may also go in this forme of subscribing therunto: and this is certaine also, that that which the authorised book contains not, nor binds vs to practise (lying within the compasse of these things we shold practise, if the books meaning were indeed to bind vs thereunto) that, we need not thinke,

that it containes at all, thus farre to be iustified by subscription: Let vs heare therefore what further particularly can be objected against this subscription, either out of the book of comon prayer, or out of the other. Some thing further I find to this end objected, out of the tracts of the communion &, baptism, & something out of that of confirmation.

5 Out of the tract of the communion for the sicke that there in a certaine case, the communion is allowed to be administred to one alone, as namely when he is sicke of a contagious disease, and none can be got to communicate with him, and that it is there in the treatise of the publike communion also permitted vnto some of the communicants to make the generall confession of sinnes in his owne name, and of all the rest, as it is there set downe; both which are held to be contrarie to the word, For that the minister by the institution is to say, eate ye and drinke yce all of this, which he cannot say to one alone, and that so to make confession of sinnes is held to be, by the word properly and onely belonging to the minister. Neither of these I alledged in the former discourse, because though they bee both in the communion booke, yet they are neither of them there so set downe, as that necessarily either of them need euer come into practise, and very seldome or neuer haue they, or are like to do: for in the former it is expressly set downe, that in that case onely vpon speciall request of the diseased, the minister may alone communicate with him, it saith not thateither he must or ought; and therefore we may be sure, for feare of his owne perill, he will chuse rather not so to do, then so to administer it, especially seeing the preface to the communion for the sicke, and a rubricke after therein, seeme rather to wish that to be neuer ministred without a conuenient companie, and that the people by oft communicating, and by good instruction, shall be brought to that vnderstanding, that they should neuer need to desire it so inconueniently to be administred, and the 67 Canon now binds not the minister to go so much as to visit the sick, in case his disease be known, or but probably suspected to be infectious: and the other is also so permitted to one of the receiuers (in the rubricke before the sayd confession) as that the said confession is to be made either by one of them, or by one of the ministers, or by the priest himselfe; and therefore (being so set downe) that alwayes it shall lie in the ministers or priests choise, whether any of the other lay communicants shal say it or no, they haue, wil, & may, by the book so preuent that incouenience, that it shall need neuer (more then it hath done) come to be so vsed,

And

And thus also indeed we see euen by the same reasons that neither of these are so contained in the booke, as that they need to trouble any in the subscribing thereunto. And therefore as the latter is not once remembered, either by the writers of the admonition, or by *M. Cartwright*, as worthy once to be objected against the booke, so the other though it be objected by both, is neither acknowledged nor once defended, by the late *Archbishop* in his answer vnto them (as you may see Pag. 528. & 229. of his booke) as at all contained or mentioned in the seruice booke; yea Pag. 525. (belike for the reasons aforesaid) he saith flatly that there is no receiuing of one alone allowed in the booke. But suppose the worst; if it should be held to be contrarie to the word, either to minister it in a priuat house, or that the minister in any case should minister it to one alone, we must then condemne all antiquity, euen in *Iustin Martyr*, *Tertullians*, and *Cyprians* times, in whose times Maister *Cartwright* is inforced to confesse it was ministred in private houses, in the foresaid page 525. & in *Serapians* time, who had it sent him lying sick on his death bed, to be receiued alone, as we read in *Eusebius Lib. 6. Cap. 43.* And though there be but two, the minister and the sick, yet in reference to them two, it may be said take ye; eat yee, and wee know that Christ hath promised that when two or three are gathered togeather in his name, hee will bee in the midst of them. *Math. 18.* And wee know that *Bucer* and *Peter Martyr* allowed our communion booke, euen in respect of the communion therein prescribed for the sick, in their iudgments that they gaue thereof, and likewise that *Musculus: de eene Domini* confesses that it is retained in diuerse reformed Churches, yea neither *Beza* nor *Caluin*, but in some case they allowed it, and *Oecolampadius* as it is written in his life, denied it not the sicke, but in this case we need none of these helps, because this thing in question is so mentioned in the communion booke as rather yet it is disallowed thereby then allowed, & cannot iustly be said to be contained therein, and is so shut out againe (as we haue heard) both by the drift of the same, & by the foresaid Canons explayning the meaning of the book touching the ministers duty in visiting of the sicke. And further of the other neede not be said, for it is so there permitted, as with all, streight (as we haue heard) the vse of that permission is preuented. And yet if it should be vrged as plainly yet permitted there, I think wel may it be *Præter verbum*, but hardly wil it be proued any more to be contrary to the word, than the former, for wher hath the word so appropriated this.

this to the minister, and denied it vnto others, that it should be contrary to the word, but ~~that~~ to permit it to another.

6 Further yet, in that (in a rubricke next the creed in that tract) it is said, if there be no sermon, shall follow one of the homilies already set forth; or to be set forth by common authority, especially the 35 article in the booke of Articles, adiudging both the former booke of Homilies set forth in King *Edward* the sixts time, and the second booke, the seuerall tytles wherof are there set downe, to be read in the Churches, by the ministers diligently & distinctly, as containing what doctrine is meete & necessary for these times, arise other objections, which they haue against this subscription: for say they in these already extant, some faults there are in certaine of them, which cannot stand with the word, and further what may be in the rest, that shall bee set forth, wee cannot tell, and therefore hard it is to subscribe; howsoeuer when that booke and rubrick was authorised first *Eliza. I.* there were some to be set out, yet since they that were intended then, haue long agoe beene published, & so therefore in that respect as I said in the beginnig, this objection is void. Touching those that then were extant, notwithstanding the objected faults against some of them, very true it is, that there is much wholsome & needfull doctrine contained in them, & most of them they can nor, nor do touch with any faults at all, and those which they object against any of them, are not of any such momēt, but either with a fauourable construction, they may be made none at all, or else (as they knowe) they are such as about which amongst the godly learned both of ancient time, & now also, there is & hath been great question whether they be to be counted any faults at all or no: and the same may as iustly bee said of all that since haue beene authorised. But touching those that by authority then should after be set out, why ought not men then in charity, as well haue hoped that they in authority would haue a care, that they should containe nothing contrary to the word, as it seemeth they did of Sermons to be made? In that therefore they made no exception euer yet against the Booke in that respect, though then their Sermons be allowed to be made, by preachers every where, which yet then they could not tell whether they would bee faultlesse or no? But in very deed, though subscribing to the Booke of Common Prayer, and Articles, we thus subscribe to the allowing of them to be read, yet in that by the preface before the second Booke of Homilies (which interprets the meaning of both these bookes

bookes, herein) it appeares the minister is not tied to read them all, but directed there only out of them all, prudently to chuse out such as be most fit for the time and for the instruction of the people, our late *Archbishop* in his foresaid booke, Pag. 715. and the next, had iust cause and ground to write (as he hath) fully to remoue this obiection: if any homily (saith he) shall be appointed hereafter, wherein you mislike any thing, you need not to read it, for the book appoints you not to read this or that homily, but some one which you shall like best, and if you be disposed to preach, you need read none at all; and touching those which are to be set out, if you feare any such thing as you pretend, I thinke, saith he, in that case a modest protestation would not be refused. Yea as we haue heard before, Pag. 720. he refuseth in plaine and expresse words to defend any thing as appointed by the booke to be read, which is not grounded vpon the word of God: But in very deed I cannot see how iustly and truely the bookes can be said, to containe all which they appoint or allow in any sort to be read: such direction for the reading of them, they may well be sayd to containe, but yet not therefore the things themselues. Howsoever in this case, in my conscience, there is great difference betwixt being bound only by the booke to read the Scriptures in a translation that hath fautes, the Apocrypha that hath fautes, or homilies that hath fautes, & the iustifying of them to be faultlesse: and plain it is (suppose in this that we were strictly thereby tied to read all these) that yet nowhere, by the bookes, or otherwise, are we charged, either by practise or subscription, to aduouch that all or any of these containe no faults, or that so doing, to auer that they are no faults: and therefore this obiection need trouble vs as litle as any.

CHAP. 14.

Answering more obiections against subscription to the book of comon prayer.

NOW touching baptism & the tract thereof, in that priuate baptism is so vrged as it is therby, and by the 69. Canon, especially seeing both it and the other sacrament are said in the Catechisme to be necessarie to saluation, some thereupon gather that now it seemeth to be the meaning of the booke, and of our church also, to hold baptism so necessary to saluation, as that none can now be saued without it. But surely herein they wrong in my iudgement both the books and the meaning of our church. For hereby doubtlesse they do not mean to tie God so to this ordinary meanes, as that he neither can nor

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will

will extraordinarily saue any without it, though neuer so much pre-
 uented by death, before according to Gods ordinance they may haue
 it. For then the booke neuer should haue bene so explained in that
 point as now it is, that none but a lawfull minister should baptise the
 child in what danger soeuer it be. But onely hereby would the state
 take order as much as might be, (which was very necessary) to pre-
 uent all contempt or neglect thereof, if it could in time be had, for as
 the one extreame is to be auoided, so doubtles was and is the other;
 and so for any thing our Church hath done in this point, the ancient
 doctrine that alwaies hath in this case bene held and receiued of and
 in the Churches of Christ, since the first institution of the sacraments,
 namely not the want thereof simply, but the contempt or neglect thereof
 to be damnable, is held here still, and therefore this of baptisme is to be
 counted so necessary to saluatiō, is that by all means when & where (as is
 aforesaid) it may be had it is most carefully & diligently to be sought for.

2 Now whereas I heare that some stumble at that, that the child dy-
 ing after baptisme before yet it can be confirmed, it is said in the book
 (immediatly before the Catechisme, in a rubricke there) that such a
 child hath all things necessary by the word of God to saluation, and
 is vndoubtedly saued. I, gathering thereupon that the meaning of our
 Church therein is absolutely and simply so to tie saluation to baptisme
 that whosoever once is outwardly baptised, cannot be saued: surely
 this is as hard a collection & construction of this as may be. For first
 it is euident that there the speech is of baptised children onely dying
 before they be confirmed: and that of purpose it is there so set down,
 to the cōfort of christian parents in that case, & plainly to teach vs all,
 howsoeuer our Church thinks it fit to retain the vse of confirmation in
 sundry good respects, yet (it holds it not to be of the same nature with
 the sacraments of baptism & the Lords Supper, nor so necessary to sal-
 uation. And what reason is there to the contrary, but that we may and
 ought in Christiā charity, so hope & perswade our selues of al christiā
 children so baptised, dying in their childhood, as that book speaketh.

3 For all this some yet draw an argument to stay them from thus sub-
 scribing as is required, for that by the booke as they alleage, so much is
 attributed to confirmation, that it is therby made as a third sacrament
 contrary to the 25 article of the book of articles, alio subscribed vnto,
 for that say they, the Bishops imposition of his hands, is in the tract of
 confirmation expressely termed a signe, whereby they certify them whom
 they confirme of Gods gracious fauour and goodnes towards them,
 whereas the article saith that neyther confirmation nor any of the o-

ther foure by the Papiſts held to be ſacraments, can be ſacraments in deed, becauſe they haue not any viſible ſigne or ceremony ordayned of God. But the contrariety that ſeemeth herein to be, betwixt theſe bookes, is eaſily to be remoued. For though the communion booke make impoſition of hands a ſigne drawne from the example of the Apoſtles, yet it deriues it not from Gods ordinance and inſtitution, as the outward ſignes in Sacraments are, and ſo that notwithstanding, the words of the article may well enough ſtand therewith, which only denies it to haue any viſible ſigne ordained by God. Againe, there is great odds betwixt materiall and ſubſtantial ſignes, ſuch as water, bread, and wine are in the ſacraments, & this bare action of impoſition of hands: & ſacraments properly taken are not only ſigns of ſome ſpiritual grace but of ſauing grace in Chriſt Ieſus: & they are means alſo to offer, to deliuer, & to ſeale the deliuey of the ſame, to the right receiuers thereof: all which this is not hereby made. But I maruell what reaſon men haue, to allow of impoſition of hands, as a laudable rite and ceremonie, euen drawne alſo from the Apoſtles example, in the ordination of miniſters, thereby as it were by that ſolemn ceremony and prayer withall, to ſet them apart from all others, for the worke of the miniſterie, and yet ſo much to miſlike of this here: they thinke not that it makes ordination a ſacrament, why ſhould they thinke then that it makes ſo confirmation? it is vſed here with prayer, wherunto eſpecially the booke attribute their confirmation, appointing the other but withall to be vſed as there by externally to certifie them, that to them particularly that ſtrength is wiſhed. Hierom, I am ſure, againſt the Luciferians, acknowledges that it was in uſe in churches in his time and before, and that only to be miniſtered by Biſhops as it is with vs, *propter honorem ſacerdotii, non legis neceſſitatem*. And Bucer vpon the fourth to the Eph. ſo allowes it, and ſo many other learned writers both ancient, and of theſe times, as you may ſee at large, *Inſt. Cal. l. 4. c. 19. ſect. 4.* & no reaſon it is why they ſhould not, becauſe now with this impoſition of hands, extraordinary gifts of the ſpirit are not giuen; for thoſe were but to follow therupon for a time, and ſufficient it is now that further ſtrength doth follow. And it is vſed & hath bin thus, by the biſhops & not by the miniſters, not as ſom hardly therupon gather thereby to intimate, as though it were a higher thing then either baptiſme or the ſupper, which they uſe to miniſter, but onely for order and in good pollicy, thereby the better to draw both miniſters and godfathers, and godmothers the more carefully to ſee children ſo catechiſed, as that being cald by the Biſhops to this, they may therewith their owne mouthes profeſſe and promiſe that which others before

did for them. And verily being vsed to this end, in the good Pollicy of the Church, it would be a notable good meanes hereof, and therefore I haue long wisht a more carefull and an vniuersall vse therof, & lament the neglect therof, for euen from thence the great negligence that hath beene both in ministers to Catechise, & in the people in seeking to haue their youth duly instructed, hath very much proceeded, & I hope the contrary good fruits in that behalfe, will grow by the wise and orderly reuiuing thereof.

What more of any moment, not formerly answered is now alleaged out of the communion booke to stay men from subscription, I remember not, saue that some say the vrging of all prescribed therby now to be read without leauing out any part therof in respect of a sermon, or in any other regard (as it appeares Canon 14) shuts out preaching much. But my experience teacheth me the contrary, for though I read fully all that is appointed, and haue long vsed so to do, yet I praise God, beeing vpon the point now of 60 yeares of age, yet I finde both strength and time conuenient, euery *Sabbath*, both forenoone and afternoone to do both. And they that finde not themselves of strength so to doe, they are not by any law forbid to get the Curats and helpers, which may ease them, commonly if not of all, yet of a great part of the burden of the tone; and if their liuing bee so small, and they are not able to haue that helpe, otherwise beeing conformeable, and doing what they can, their weaknesse or sickly estate, will easily with their ordinaries excuse them. Sure any man may be, that reads the booke and the canons, there to find that the booke often directeth vs to pray that all ministers may be diligent preachers of the word, and that by the canons better order is taken, for often & diligent preaching of the word, then euer heretofore hath beene, and therefore this may goe amongst other too hard collections and constructions of our Churches meaning well enough, and therefore need not in truth stay any man from subscribing. I am not ignorant that yet many things more in this booke are objected, but because I know onely a charitable construction will easily remoue them, I passe the ouer wishing euery man therby, as he may & is bound, to satisfie him selfe therein. CHAP. 15.

Answering certaine objections, out of the booke of Ordination

THus then we are come at the last to the other booke of ordination of Bishops, Priests, & Deacons, against which (as it is in vse with vs now & long hath been) I must cōfesse I see or find nothing euer al-

leaged of any moment to this purpose, but I finde the same so fully answered, by our late most reuerend Archbishop in his foresaid book against *Cartwright*, so oft before named, & since by the right reuerend and learned now Bishop of *Winchester* in his booke written long since of the perpetuall gouernment of Christs Church, as that I cannot but maruaile (especially seeing I could neuer see the latter of these books by any, once euer yet attempted to be answered) that any for all this should set a foot againe, any old obiections (and new I finde none of any moment) against the said booke, whereunto there they haue beene and are, and that also long ago, so thoroughly answerd. And therefore for this point (Christian Reader) both to spare thy further labour and mine, thereunto I referre thee. Onely this in the meane time I say for my owne parr, that there I finde all that hath beene said of any waight against the said booke (in my iudgement) so satisfied, that in respect thereof onely, whosoener refuseth to subscribe, he doth so without any iust cause at all. For concerning the distinction of degrees by that booke (for the better ordering of the Church in her ecclesiasticall policy) allowed to be amongst vs the ministers of the Gospell, I must needs say and protest, though as seriously and diligently as I could, I haue read and considered all that hath beene written to or from, with or against, of that question for these thirtie yeares and more, and also of purpose for the same, haue searched all antient writers, and all monuments of antiquity, that I could come by, yet I could neuer find any thing of any sound moment or force brought against the same: yea (that more is) besides hatred to popery, & too great an admiration of some other Churches I neuer by all this could finde, that the impugnors thereof, and the seekers in the steed thereof to bring in a gouernment of the Church by a parity of Ministers and their Presbyteries, haue indeed and truth any thing of sound moment, or of any waight at all to iustifie or to countenance their so doing. In so much that before the late reformation of *Geneua*, for all the fore said points, and search that I haue vsed for this point, I could thereby yet neuer finde, any one Church of Christ, so big as that of *Geneua* and the appurtenances thereof, any where, or at any time for the space of one ten yeares posselt of that their kinde of gouernment: whereas of the contrarie, through the whole course of the Scriptures euer since *Moses*, and through all Ecclesiasticall stories and monuments of antiquitie, I obserue it hath bin the lords pleasure in his good prouidence, alwaies to haue his church

since it had but outward visibilty in one nation, perpetually gouerned by distinct degrees of ministers, proportionable to this of ours, for through the old Testament from *Moses* to *Christ*, it had by Gods ordinance an high priest, Priests and Leuites to that end: and *Christ* enlarging the bounds therof, we find by the playne testimony of the new testament, he left for the orderly gouernment therof, vntill his second comming. *Ephes. 4.* some *Apostles*, some *Prophets*, some *Euangelists*, & some *Pastors & Teachers*. In that therefore in that golden age of the *Apostles*, when the gifts of the spirit, both vpon the ordinary *Pastours*, & christian people, were as they were often extraordinary, we yet find when particular Churches were furnished & settled with all their ordinary necessary officers, they stood need besides the helpe they then had of *Synods*, the ouersight of euangelists & the visitation againe, and againe, both by their letters & personall presence, of the apostles, whiles they liued; what reason can any man haue to thinke, that in the times since, far worse then those, the churches of *Christ* should not likewise need some in the roome of those, to haue a superintendency ouer the particular ministers, to visit, and to keepe them in order from time to time? And therefore doubtlesse the *Apostles* *Prophets & Euangelists*, in that which they had extraordinary, ceasing euer since we find, by the testimony of ecclesiasticall stories, by light & warrāt from these former proportions, & experience for the better ordering therof in peace and vnitie, the church of *Christ* posselt of *Bishops*, ministers & *Deacons*. All which neither could nor would haue beene so, if this other fancied forme of Church gouernmēt had been so essentiall thereunto, & this of ours so bad & vnfit for the same, as the admirers of that other would beare the world in hand, both this and the other hath been & is, for who can or wil be perswaded that *God* being of that powre that he is, & louing his church as he doth, that euer he could or would suffer her for 15 or 16 hundred yeares to be destituted & bereued of her proper and essentiall outward forme of church gouernment, or that he would haue continued & blessed the other, as he hath both in the ancient churches & since, if it had beene or were so displeasing vnto him, & antichristian, as they now charge it to be?

2 As for the preaching by deacons, & ministring baptisme by such, who can read the story of the *Acts*, touching the Deacon *Phillip* and what after is storied there in both respects, as done lawfully by him, though we read there only of his calling to the office of a deacon, or what to like purpose, as the foresaid two learned fathers haue shew-
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shewed out of the monuments of true antiquity, such haue don in the primitiue Church, but he will see he hath cause to cease fro obiecting that as a fault against that booke, in that our Deacons are said to bee called to, their office according to apostolike example.

3 And as for the name Priest, it answering with vs as it doth in respect of our office, the word presbyter, & not the other *Sacerdos*, what iust offence can any take thereat?

4 And as long as we find Apostles directing and commaunding Euangelists, as *Paul* did *Timo.* and *Tytus*, witnesse the epistles he wrote to them, & they therby directed to ouersee, & direct pastors, as therein & by the storie of the *Acts*, it appeares they did, & pastors charged to attend & feed their flocks, though we find not the precise names of Archbishops, Metropolitans or primats at the first, what should wee therfore strue? Stue about words, as long as wee find the matter and substance that in truth implyeth as much, becomes not the Church of God: but the ecclesiasticall stories, and the records of the ancient councells make it most manifest to them that read them, that it was not long after the age of the apostles, ere these very names were taken vp and for order sake giuen to the Bishops ouer other.

5 And as for that saying, receiue the holy Ghost, it beeing vnderstood either of the holy Ghost it selfe, or of the gifts thereof, fit for the ministry, as some take it, it doubtlesse is vsed and meant as a prayer, that so they may, not as a speech of one hauing power & authority to giue it, as when Christ vsed it, but taking it as very wel, also it may for the calling to the ministry, wherof the holy Ghost is the author, they as the ordinary means wherby he calleth them thereunto, may say so: wherfore to grow to an end, I verily think no one thing more, either hath bred, or yet doth nourish more the ecclesiasticall controuersies of ours about rites and ceremonies, and the outward pollicy of our Church, as either not reading, or negligent studying of sound antiquity: & therfore I would wish, & do with all my heare, that all my good brethren of the ministry, as far as their abillity will serue the would get them the writings of the ancient fathers, & especially the ecclesiasticall stories of *Eusebius* & his fellows: & the tomes of the ancient councells, & then next after the study of the sacred scripture, that they would diligently read & consider of the. For doubtles even thereby they would learn much to direct them how to cary themselves in their places, & in all occurrēts that otherwise for lack of so good prefidēts, to much trouble many of the, & are of the cause also why they are more troublesome vnto others, for such matters the otherwise they would

A perswasion to Vniformity

Should be, if they were throughly acquainted with the ancient practise of Christs Church in such cases. There they should finde as in *August. Epist. 86. to Casulan. & 118. to Iannari: Euseb. lib. 5. cap. 23. Socrat. lib. 5. cap. 22. Zozom. lib. 7. cap. 19. & in Greg. ad Leandrum*: and that one Church is not bound in her outward rites & fashions to anothers and therefore that no one Church is prejudiced by anothers different fashions in such things: yea, that *nihil officit in eadem fide. conspirantium Ecclesiarum consuetudo diuersa*: yea that rather that so being, they holding notwithstanding vnity of faith, they are the more commendable: for the bonds of the Churches vnitie were alwaies held to be one God, one faith, one baptisme, and not one rite, or one ceremony, and therefore there also shall they finde, how peaceably & godly the learned in such times conformed themselues to the orders and fashions alwaies of the Church wherein they liued in such things; and so neither gaue offence to any nor tooke any, and how, the different fashions or opinions in such things notwithstanding, they thought it vnfit to breake vnity with others. And to this end I wold euery one would but read the said 86, & 118 epistles of S. *Augustine* and his next also, the 119, for there they should find, both excellent counsell, and examples to this purpose.

7 Alas how can any ioyne with the brownists in holding this kinde of government by *Archbishops*, and Bishops to be antichristian and that of theirs to be Christs Church, perpetuall & essentiall regiment, but he must needs ioyne with them in their practise, rent, & separation from vs?

8 Or the premises considered, what sound reason hath any man to thinke though one of late an enemie thereunto hath vrged it in print that the holding of this government of ours to haue warrant from the scriptures, should impeach the Kings supremacy as though that these degrees of ministers, in this sort allowed by the booke of ordination of them, could not both stand together; whereas indeed therby, it is confirmed & strengthened as *Solomons* was, in that though the high Priesthood, was expressely from God, he yet rightly deposed *Abiather* and placed *Sadok* in his roome. *1. Kings. 3. 35*. For though in respect of that which they haue frō Princes, they may be said to be theirs, & of humane constitution: yet in respect of their ministry & spiritual iurisdiction in the church, they wel may be said to be of Gods own ordinance.

9 Wherefore (to grow towards an end) remember we (my good brethren) this one thing more, that it standeth this our state and Church much vpon, hauing made so many seuerelawes as it hath against

gainst *Papists, Schismaticks, Barowists or Brownists* (call them as you will) & hauing also so executed them, as they haue, & minding as it seemeth so to do still (and we see it is most necessary for the peace of the church they should) let none of vs, that should ioyne with them therein, & also euery way strengthen them, what we could (they so multiplying as they do both on the right hand, & left) by any means weaken eyther our selues, or them, against them; which once againe I cannot but put you in mind we do, so long as eyther for conformity, or this subscribing, (by our refusal still hereof) we not only make a distraction, rent & breach amongst our selues, but also strengthen them with so many arguments as we stand vpon, wilfully to persist in their superstitious refusal or recusancy, on the one side; & in their like peuisish shunning of ioining in communion again with vs of the other. And thereby as much doubtles as either the weight of those reasons comes to, or the credit of their persons is that stand thereupon, are they & will they, be emboldened to think & say, in the opinion of so many of our own religion and fellowship that they haue had wrong, and shall haue still, in being punished as they haue bene, are, or shall be for refusing to ioyne with vs in vse of that seruice, and for submitting themselves to that forme of Ecclesiastical gouernment, which is in so many respects, contrary to the word. O therefore, it were to be wished (good brethren) in this case, that you would seriously remember that the Lord requires of all his, *Zac. 8. 19* that they should loue truth and peace, ioyning them both together, & therefore that the Apostle, *Rom. 12. 11.* had no sooner willed vs to be seruēt in spirit, but he addeth streight, seruing the lord, & ver. 18, vrging vs al as much as is possible to liue peace with al mā. For doubtles they are very much deceiued, that vnder pretence of zeale, think they may without offence disturbe the Churches peace. For who knoweth not that it is as dangerous erring on the right hand, as on the left; and that Christ iustly checked the sons of thunder. *Luk. 9. 55.* though their wish of fire against the *Samaritans*, came from a fiery zeale, and loue towards himselfe? Surely even the lamentable experience we haue had already by the original & growth of the open schisme wherein to many of our brethren haue desperately run of late years, & wherein still woefully and obstinately they continue (being as all men must needs see from no other ground & occasion, but from the too much vrging and amplifying vnder the shew & likenes of zeale of the same things that now still in this case of refusal of conformity and subscription are required) I would thinke should haue sounded such a loud retreat in all our ears from euery meddling any more therewith, for feare of the like inconuenience to our selues, that ere this wee should haue

beene sufficiently warned from running any more this course: for hardly can any be of the iudgment of the one, but he must like of the practise of the other. But *Nunquam sera est ad bonos mores via*. Wherefore let not *studium paruum*, or any preiudicate opinion touching loue of our owne priuat credit, or to much desire too please a few priuat men make any of vs so to forget our duty, either to God, our church, or our selues, and those that depend vpon vs, as for a few weake objections (a thousand times so answered, that as *Augustine* speaketh, Epist. 118 might satisfie, though not a contentious person, yet any modest and peaceable minded man) to run our selues and ours any longer vpon these so dangerous rocks, so much to our owne harme, & so much also to the reioycing and strengthening of our common aduersaries. And yet this I haue not writ, or any thing therein, eyther to condemn any that of weaknesse and tendernesse of conscience indeed, (all this that I haue said notwithstanding) cannot in faith doe otherwise (for I haue learned of the Apostle, *Rom. 14.* (as I said in the beginning) that whatsoeuer is not done of faith is sinne, or any way to stay or to withhold them that be in authority, eyther from shewing what fauour they will or may to such (else also being peaceable and fruitfull men) or when it shal seem good vnto the in regard of the to remoue, or better to smoth the controuerted changable things, they most take offence at, but onely in the meane time, whilst things stand as they do, hereby to perwade my good brethren in the best manner I could, how with a good conscience these things may be yeilded vnto, for the peace of the Church without any iust offence, therby either giuen or taken, rather the that for their not so yeilding they shold suffer themselves to be kept from entering the ministry, or to be deprived thereof againe, or but to be but suspended from the execution thereof, by the sentence of the Bishoppes. But in the meane time, whilst we can grow all to be thus minded, & to be at vniety amongst our selues, in these things, let no man thinke that therefore he hath any iust cause giuen him, to call into question the truth of our religion otherwise, or the Papist at all therefore to insult ouer vs. For none of any reading of the monuments of antiquitie can be ignorant, that in the primitiue Church, and in the best times thereof since the Apostles, & that for a long time together, there hath beene amongst the ancient Christians, other wise very sound, and at vnitie in the truth, and substance of religion amongst themselves, as great diuersities of opinions, and as hot contentions, as in these respects these of ours

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be about Ecclesiasticall rites and ceremonies. And all the world may know but by the confessed differences of opinions by *Bellarmino* amongst themselves, in his bookes of controuersies in matters of far higher nature: that the Papists of all men haue least vnitie euen in the chiefe grounds of their religion: and it is as famously knowne, that here in England whiles they bare the sway: for all their great brag of vnitie otherwise, that in their church seruice there was great diuersitie: some following the vse of Sarum; some Herford vse, some the vse of Bangor; some of Yorke, and some of Lincolne.

CHAP. 16.

Containing the conclusion and exhortation to vnitie.

YET to conclude (good brethren) seeing in euery particular nationall church, vniformitie in such things, is very requisit and commendable, for the better maintenance of peace and loue therein: euen of loue and compassion to our common mother the Church of *England*, which as I haue sayd, is troubled with so dangerous enemies, both on her right hand and left, and so to bury and extinguish for euer the odious name of Puritans, & to put an end to all shew of Schisme, distraction, and diuision amongst our selues, to the no small strengthening of our selues, to our reioycing against our common aduersaries, and so to the great weakning and vndoubted grieve of our enemies, let vs, all of vs for euer hereafter, giue ouer contending any more thus amongst our selues, about these our mothers outward fashions, trimmings, and deckings, and let vs both speedily and vnfainedly, euery one of vs, reunitie our selues together in vnitie of iudgement, and vniformitie of practise, as by these her outward orders, is by her authority required at our hands, that so we may bend all our forces as dutifull children together to the preservation of the life and strength of our sayd mother, which we cannot but see otherwise to be in great perill and danger, so the better that she may strongly encounter, overcome, and subdue all, both her aduersaries and ours. For *Nestor* perswading *Agamemnon* and *Achilles* to concord, said, that otherwise *Priamus* would laugh them both to scorne. And wisely sayd *Metius Sufferius* to *Tullus Hostilius* king of the Romans, when the Albans and his people were readie to ioyne battell the one with the other, vnderstand, O king, that the *Hebrurians*, a mightie people, enuie vs both, & only whiles we spoile one another, they expect that so we both being

once spent, may in the end both become a pray and spoile to them; And aduisedly also therupon, to end that controuerfie, whereas the Romans chose 3 *Horatians*, and the *Albans* 3 *Curatians* to fight a combat, though therein the *Curatians* had quickly slaine two of the *Horatians*, and also sore wounded the third, yet we read in that story, that he flying in pollicie, and so singling the 3 *Curatians* being then all aliue, in the end, so, one after another, killed them all, which he could neuer haue done, if they had all held together: & so the *Romans* by the condition agreed on in that cōbat, conquered the *Albans*; whereby we may plainly as in a glasse see, that though two parts of three of our Romish enemies, seeme to vs already slaine, & the third part also much wounded, yet if by any means, that one can single & seuer vs, he wil hope in the end to conquer vs all. For whiles *Athens* & *Lacedemon* iarr'd, both became a pray to the enemy, while *Hanniball* and *Hanno* enuied one another *Carthage* came to confusion; & whiles the two brethren *Ethiodes* and *Polynices* contended for the kingdome of *Thebes*, they both lost themselves and their kingdome. Likewise whiles *Aristobulus* and *Hircanus* two brethren stroue for the kingdome of *Hiernusalem*, it became a bootie to the *Romans*. And when *Amon* and *Moab*, and they of *Mount Seir* fell out amongst themselves, and so slue one another, we know how the holy story sheweth, their huge army thereby easily became a rich spoile to *Iehosaphat*, 2. *Chr.* 20. whereas of the contrary we read there, that the amitie of *Abraham* and *Lot*, was the very cause of *Lot's* rescue, and of all his friends and neigl. bours, out of the hands of five kings that had taken them all prisoners and captiues, *Gen.* 14. And who knoweth not that by concord small things increase, & that by the contrary very great things come to nothing? and that a three-fold cord is not easily brokē, but yet, that vntwisted it easily falls a sunder, and so though a sheafe of arrowes bound fast together will not quickly be burst, that yet loosed they are quickly knapt a sunder? Iustly therfore did *Sparta* count the concord that was in that city, the strongest and best wals that it could haue, and otherwise where that was wanting, that the strongest wals that any city could haue, were but as wals of paper. Learne we therefore (deare brethren) in time to sing with the *Psalmist*, *O how good and pleasant a thing it is for brethren to dwell together in unity.* *Psa.* 133. & therfore according both to his aduise, & the Apostles, let vs as much as is possible, & in vs lieth, seeke peace with all men, and ensue it; *Psa.* 34. & *Rom.* 12. And therfore also consider we one another, as we are wisht, *He.* 10. to prouoke one another

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ther only to loue & to good works not forsaking the fellow ship that we haue amongst our selues as some do, and learne as we haue bene taught of Christ and his Apostles. *Mat. 7. 1. Ro. 14. 13.* especially of things of this kind, neither to be offended at or with one another, or to iudge one another, but rather to say with *Abraham* euery one to another, let there be no strife betwixt vs, for we are brethren, *Genes. 12.* so yeelding rather with him of our own right, as he then and there did to his inferiour *Loth*, if neede bee to redeeme and purchase our owne peace and the churches, so long especially as we may so doe without breach of holines, as in this case of ours, I hope, I haue shewed we may. For if there be enuie, strife, and diuision amongst vs still, & that for things of no greater moment, *Paul* doth tell vs plainly, *1. Cor. 3. 3.* that we are carnall and walke as men. God therefore giue vs all once grace, so to make it appeare, that we haue mutuell consolation in Christ, Comfort of loue, and fellowship of the spirir, Compassion and mercie, that we may fulfill his ioy in being of one accord and iudgement, *Phil. 2. 2.* not doing any thing of vainglory or of contention, but in meeknesse of mind, euery one esteeming another better then himselfe, *ver. 3.* and in following the things that concerne peace, and wherewith one may edifie another, *Ro. 14. 19.* and so strriuing in giuing honor who can give most and first, *Ro. 12. 10.* Now then saying with the Psalmist *122. Vnto all, pray for the peace of Hierusalem, Let them prosper that loue her, peace be within her wals, and prosperity within her pal-laces.* I humbly beseech the Lord to direct vs all herein, and in all our other actions to his owne glory and to our own euerlasting comfort, and so I hartily bid thee farewell in the same Lord. *1606. February. 1.*

Thine in the Lord unfainedly,

Thomas Sparke.

Faults escaped, thus corrected.

PAge. 1. for commended, read commaunded. Epist. dedic. line. 4. for bound. r. bould. Epist. to the Rea p. 3. l. 1. r. stronger for strong. & 18. for quieter. r. quiet. lier. & l. 22. for Bish. ops. r. Bishop. p. 8. l. 4. for shew. r. shewed, & l. 10. for point. r. course. p. 7. l. 4. for. 3. r. 13. p. 9. l. 31. for act. 1. at p. 18. for also. r. all so. p. 20. l. 35. for it. r. it, it & any for many. p. 21. l. 31. for some ey. r. some, ey. p. 22. l. 30. for follows r. allows. & for then. r. then. p. 23. l. 14. for reuerence. r. reference. p. 24. l. 35. after baptised put. p. 25. l. 15. for as. r. is. p. 26. l. 1. for this. r. his. & l. 27. for third r. thirty. p. 29. l. 5. for conference. r. reference. p. 34. l. 3. for. therein. r. then. p. 35. l. 10. for mentio. r. intention. p. 40. for there. r. the. l. 34. p. 42. l. 3. put out. & 46. l. 1. r. put out as. p. 51. l. 19. r. put out, any man. p. 63. l. 20. for howbei. r. howbeit. p. 69. l. 36. put out we p. 70. l. 2. put out. that. l. 34. for their. r. and there.